

DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

JULY, 1865.

COMMUNICATIONS.

"OCCUPY TILL I COME."

To occupy, in a Christian sense, is more than to possess and retain possession of. It involves the idea of use, with a view to the increase or improvement of what is held in trust. And what is held in trust and to be accounted for by Christians is all that they possess which can be used to promote their own improvement and as means of doing good to others. Natural and acquired capabilities, the gifts of grace and the gifts of fortune, all possessions that involve responsibility to God and render it easy or possible for them to be useful to society, are included in this trust.

All Christians have received precious spiritual gifts or endowments from Christ, which they are to use for their own advancement in the divine life, and with a view to the improvement of others, of all to whom their influence extends, till He calls them hence and demands an account of their stewardship.

"The manifestation of the Spirit is given to every man to *profit* withal;" that is, those gifts, or endowments, or graces, which indicate and prove the presence of the Holy Spirit in the heart, and His influence in the enlightenment and direction of the mind, are to be used for the common good of the Church, in such ways as shall tend to carry on harmoniously the great interests of religion, and promote the welfare of the whole Christian body. And when so used, as a matter of course, the spiritual growth of those so using them is most certain to be secured.

The teacher of science, who, for the very love of it, or from a sense of duty or interest, labors assiduously to unfold its verities, utilities, and beauties to others, and thus to make others partakers of what he himself possesses, is employing methods most likely to result in the deepening and expanding of his own views, and the maturing of his own appreciations. The patient and conscientious educator of others is doing about the best thing he can do to advance and complete his own education, if indeed education be a work that is ever to be completed. And the same law, in all its force, is operative in the higher department of Christian effort and culture.

They who endeavor, by gentle persuasion, by warm and seasonable exhortation, by the attractiveness of a pure example, and by a constant invocation of God for help, to turn their friends and neighbors from the error of their ways, to give them the comforts

and securities of truth, and to open their eyes, that they may see things as they are, are doing about the best thing they can do to advance their own spiritual interest, to increase the securities of their own position, to give steadiness to their own walking in divine ways, to bind the Cross to their own hearts, and to render certain their own triumph in the end. In all cases where Christian endowments, the gifts and graces of the Spirit, are regarded as if intended for exclusive private use, and the spirit of selfishness and love of indolent ease rule, the development is only partial, and sickly at that. Faith, confined, in its working, to its possessor, cannot unfold the half of its divine power; and the same may be said of all the spiritual gifts which, in their possible and intended uses, combine to give mortals the stature and bearing of perfect persons in Christ Jesus.

But Christian occupancy covers more ground, relates to other endowments and possessions, as well as to the graces and gifts of the Spirit. Talents, culture, elevated social position, wealth—these all involve responsibility to God, and impose upon those possessing them obligations to society. They are possessed by multitudes of Christian disciples, who do not much use them in the service of their Master, and so, in regard to their influence on the Church and the world, it is much the same as if they did not possess them at all. If the talent and learning now embraced in the Christian Church, (we mean all exclusive of what is possessed by the authorized public teachers of religion,) and existing as a sort of dead capital, yielding little or no interest to this divine corporation, were only brought freely and fully into use, under a deep and solemn consciousness of the consecration which the Christian profession implies and of the great obligations which it imposes, the happiest changes in society would soon be effected; mighty energies of life, now slumbering, would soon be awakened; the Christian body would soon exhibit unmistakable signs and demonstrations of power; splendid conquests over error would soon be gained; the Church would soon be felt in the world as an institution of divine capabilities for reclaiming and saving it. But, alas! how low, how narrow, how defective in every way is the general view of Christian occupancy in this regard!

The Church has enough of influence, or capabilities of influence, in the high social and political position of many of her members, now directed to, and, in a great measure, controlled by and wasted upon the world, if wisely directed, and truly consecrated, to secure to herself a readier and profounder respect and homage than any other organization or government enjoys. And influence, be it great or small in its capabilities, be it wide or narrow in its range, be it wisely or unwisely directed, be it good or bad in its character, must constitute a no inconsiderable item in the account of that stewardship, which will soon be called for at all hands.

And wealth, that mighty instrument for good or evil, determined by the manner in which it is regarded and used, what shall we say of it? The Church has enough of it in trust, in the possession of her members—pounds that can hardly be numbered—yielding little or no interest to the cause of religion—locked up, or used with reference to mere worldly ends—drawn off by the world and employed without stint in the service of luxury and fashion—to gratify taste, and pride, and ambition—the Church has enough of it to plant the Cross and the blessed institutions of the Cross among every people of this revolted world.

“Occupy till I come”—let this divine injunction, as worthy of deep and anxious consideration, as though uttered afresh this hour from heaven, in a voice to shake the earth, be sounded in all Christian ears, till all Christian capabilities shall become operative in the service of our God and His Christ.

OUR LEDGER FOR THIRTY YEARS.—No. 2.

WE can speculate and reason about the future, but our eyes are not penetrating enough to look far into it, not even to look into it at all. Somebody has said, that the veil that shuts it off from our view is drawn by the hand of Mercy. It must be so. If all that has transpired in this land, within the past four years, had been disclosed to us at once, at the beginning of this period, the sight had been all too much for human endurance. The strongest minds had given way; the stoutest hearts had failed; strength, in its manliest elements, in its highest degrees, had been as very weakness itself. We have lived a half a century in four short years; and we have only lived at all, because God has given us, in instalments, with alternating joys and sorrows, hopes and fears, all combining in wondrous educational processes, the great events that have set the world a wondering, and made history so fast. In the matter of endurance, in dealing with what is most terrible in human affairs, bearing with unwonted directness and force upon all that appertains to individual, social, Christian, and national well-being, four years have given us a half a century's education. Thank God, we did not see all at first; but only saw as he educated us to bear the sight.

But, while we cannot do much with the future, and our speculations and reasonings in regard to it are often shown by experience to have been almost as much as possible at fault, it is given us, if we will obediently accept the task and duty—and the obligation to do this, God so lays upon us that we cannot shake it off—to draw good lessons from the past. The calm and faithful review, in any or all of our relations, may yield us satisfaction, or that which it is most unlike. It will yield us just what we need, and, by God's help, may profit by.

To reflect on duty well performed, if the blessedness be ours, brings fresh motive and fresh strength for present duty and duty yet to come. It takes the mind aloft, and centres it on him, by whose power we act when we act well. Duty well performed shortens the distance between us and God, and makes us conscious of it, and in this consciousness we are strong to do his will. And to reflect on neglected duty, or duty half performed, if in this misfortune we are involved, is wise, is well. Those who do nothing, or less than God has given them the clear ability to do, to aid in the conquests of truth over error in this wicked world, who are idlers or only half employed in the vineyard of his planting, which is suffering much for lack of true and earnest workers, greatly need, even for their own safety and happiness, as well as for their credit as disciples of a good and heavenly Master, all the prompting and all the sting which this kind of reflection can supply.

A previous article invites attention to what the Church has done through the Domestic Committee for Ohio, and to what Ohio has done for herself and others through the same Committee in thirty years. We turn now to another field.

Michigan, Dr.—In 1836, the Domestic Committee paid to the Diocese of Michigan \$916.24; in 1837, \$1202; in 1838, \$1893.88; in 1839, \$2231.82; in 1840, \$2055.73; in 1841, \$2447; in 1842, \$2648.97; in 1843, \$3522.59; in 1844, \$2856.06; in 1845, \$3192.62; in 1846, \$3030.55; in 1847, 1991.30; in 1848, \$2079.76; in 1849, \$2010.37; in 1850, \$2675.79; in 1851, \$1226.19; in 1852, \$880.33; in 1853, \$962.50; in 1854, \$1000; in 1855, \$600; in 1856, \$1425; in 1857, \$1300; in 1858, \$1545.83; in 1859, \$1112.95; in 1860, \$1559; in 1861, \$1274.16; in 1862, \$1654; in 1863, \$1305; in 1864, \$1363.50. Total of payments for thirty years, \$51,981.14.

Michigan, Cr.—In 1836, the Domestic Committee received from the Diocese of Michigan \$555; in 1837, \$843.26; in 1838, \$340; in 1839, \$167.84; in 1840, \$31.50; in

1841, \$41.10; in 1842, \$67.38; in 1843, \$296.10; in 1844, \$481.51; in 1845, \$280.43, in 1846, \$582.20; in 1847, \$268.31; in 1848, \$561.94; in 1849, \$491.87; in 1850, \$241.04; in 1851, \$61.94; in 1852, \$77; in 1853, \$17.37; in 1854, \$366.19; in 1855, \$524.27; in 1856, \$361.51; in 1857, \$793.11; in 1858, \$762.42; in 1859, \$415.59; in 1860, \$601.21; in 1861, \$603.20; in 1862, \$597.68; in 1863, \$593.50; in 1864, \$853.76. Total of receipts for thirty years, including a legacy from Warner B. Hill, Esq., of Detroit, of \$3882.65, \$15,760.88. Balance in favor of the Committee, and, if we were not wrong in what we said of Ohio in a previous article, balance due the Committee from the Diocese of Michigan, \$36,220.26. It appears from an examination of the monthly acknowledgments, for the thirty years, that only the sum of fifteen dollars and five cents has been so designated as special, as not to be available by the Committee in meeting their engagements. And several other things also appear which are deemed worthy of note. In 1836, the Committee received from the "Ladies' Industrious Society of St. Paul's Church, Detroit," a part of the proceeds of a fair held by them, the sum of *four hundred and fifty dollars*. There must have been some earnest Christian life, making earnest Christian workers, in that locality in those days. The parish had only ceased to be a missionary station December thirty-first, 1833, and this offering, a part only of the fruits gathered by a few working Christian women, (the number could not have been large,) was in the hands of the Treasurer on the first April, 1836. In twenty-seven months after St. Paul's Church, Detroit, became self-supporting, she was able and willing to contribute largely to aid others in need. If in all parishes the will kept even pace with the ability to do good, the most cheering and splendid Christian conquests would soon be secured. But there is more to be said about the missionary zeal of this Church in those days of its increasing strength and evidently clear and deep consciousness of responsibility. In a little more than three months from the receipt of the gatherings of the Christian women, Sunday, July twenty-first, after a sermon by the Rev. Mr. Dorr, then Secretary and General Agent, the collection amounted to *four hundred and fifty-two dollars*. This offering, coming to the Treasurer after his account for 1836 was closed, helps to make up the amount credited to Michigan, in 1837. It comes to this, then, that in the year 1836, St. Paul's Church, Detroit, just entering upon the work of self-support, contributed to Domestic Mission *one thousand and seven dollars*. It may be that the subsequent strength and influence of that Church, which, during the whole thirty years, have been recognized and felt over a large and most interesting field, and the fact, for fact it is, all worthy of congratulation and thanksgiving, that other parishes, now strong and faithful in the Master's work, have been born of her, and received her nursing care and protection, while such ministry was needed, as well as her present great capabilities, are traceable, in no indirect way, to the vigorous working of her first love, and the activities of her youthful missionary zeal.

Other parishes in Michigan, while yet they were weak, manifested the true missionary spirit in a most praiseworthy degree. Trinity Church, Monroe, in 1836, then and for several years later a missionary station, sent to our Committee the liberal offering of \$210.79. It may seem to some that the results of the Church's liberality to Michigan do not bear a just proportion to the large amount expended there. This would be a difficult question to discuss, and we do not propose to discuss it. The work was begun and has been carried on in faith, and in obedience to clear demands of duty. The results, as far as they have appeared, are certainly very cheering; but they have not all appeared, nor will they all appear, till the great consummation. The Diocese

of Michigan is now only fairly entered upon her course of Christian service. She has a great work yet to perform within her own limits, and she will perform it. Her influence is now felt in many other fields, and is steadily gaining strength as the fields multiply, and the calls for help become more frequent as well more earnest.

Michigan has sixty-seven parishes, and last year only thirty-six of these gave evidence, by their offerings, that we were at all remembered by them. We hope that they all remembered us in their prayers, and we hope that this year they will all remember us in both ways. They upon whom are laid the care and responsibility of directing the great work of Christian missions in this country at the present time, need all the prayers and all the alms that their brethren in the faith can combine into beautiful and acceptable memorials to go up before God.

In regard to what the Diocese of Michigan has yet to do within her own borders, we ask our readers to consider well an article by "X" on "The Future of Michigan," in the May number of the SPIRIT OF MISSIONS. This article and three others on "The Sowing and the Harvest," were prepared by one who has been on the ground for more than thirty years, not as an idle observer, but as a wise counsellor and a deeply interested and earnest worker.

A. T. T.

EDITORIAL.

MISSIONARY WORK IN THE SOUTH.—There is a general expectation that the Church will be called upon to enter upon a great missionary work in all the portion of our country which has been lately the seat of civil war. The Board of Missions will not be backward to meet any proper claims which may arise in that direction; and they are confident that the friends of missions everywhere will sustain them, and cheer them on by liberal offerings to be used in reëstablishing the waste places of Zion, and in cementing with Christian love the hearts of the members of one common fold.

The Domestic Committee of the Board have already taken the initiative in this work, as will be seen by the following letter:

DOM. MISS. PROT. EPISCOPAL CHURCH,
17 BIBLE HOUSE, ASTOR PLACE,
NEW-YORK, June 10, 1865. }

RT. REV. AND DEAR SIR: At a meeting of the Domestic Committee of the Board of Missions, held the present week, the following resolution was adopted:

Resolved, That the Secretary and General Agent be instructed to open a correspondence with the ecclesiastical authorities of those dioceses with which the late civil war interrupted correspondence; the purport of such communications to be, to give assurance of the readiness of this Committee to resume missionary work therein, in conformity with the constitution of the Society, as in former years.

The Committee were prompted to the passage of this resolution by brotherly sympathy, and by a desire to increase their usefulness as an organized missionary agency of the Church.

Should you desire the help of the Committee in West-Virginia, or in any other portion of your diocese, I have no doubt it will be cheerfully rendered.

I remain, Rt. Rev. and Dear Sir,

Very truly yours,

J. DIXON CARDER,
Sec. and Gen. Agt.

RT. REV. JOHN JOHNS, D.D., Richmond, Va.

Similar letters were the same day addressed also to Bishops Elliott, Green, Rutledge, Davis, Atkinson, Gregg, Lay, and Wilmer.

The vacant dioceses of Tennessee and Louisiana will share in the movement. It is the purpose of the Committee fully to recognize and heartily to coöperate with the local ecclesiastical authorities in whatever work they may in the providence of God be called to undertake.

We have received the following interesting letter on this subject, from one of the most prominent of the clergy; and it is worthy of note that it bears date the same day when the action of the Domestic Committee on this subject was taken:

MY DEAR SIR: You will not think it intrusive, I trust, if I offer you a suggestion, which has dwelt much in my thoughts for some weeks. It is the expediency of establishing a special department of the Domestic Board, to enter into the new and inviting field for missionary Church work now opening in the south, among both blacks and whites.

1. The need is very urgent.
2. Our Church has peculiar advantages for it, by its prepared system, its order and authority, and the goodwill felt toward it at the south already.
3. Such an enterprise would greatly honor the Church.
4. It would greatly honor the Board.
5. It would furnish the best possible competitor to the Freedman's Association, which is largely in Unitarian hands, and is likely to scatter a great deal of error.
6. This effort is demanded of us by the zeal, activity, and energy displayed by the other religious bodies, which are rapidly organizing missionary undertakings in that direction.
7. It would give you a new and special ground of distinct appeal to the parishes, such as must, it seems to me, have great effect, and call out thousands of dollars.

Yours, very sincerely.

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MISSIONARY CORRESPONDENCE.

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OHIO.

Ravenna, etc.—Rev. L. L. Holden.

CUYAHOGA FALLS, May 26th, 1865.

I HAVE NOW the charge of three parishes, St. John's, of this place; Christ's Church, Franklin Mills; and Grace

Church, Ravenna; the last named, a new organization, not yet admitted into Convention, but doubtless will be at our next meeting. We have in this parish about fifty communicants, of whom all but eight are females, and a large number (fifteen) are widows. We have about fifty families connected with the parish,

and an ordinary attendance of nearly one hundred. With the exception of two gentlemen who never attend church themselves, and only rent seats for their families at twenty dollars per annum, we have no wealthy men in the parish. One hundred thousand dollars would cover all the property of the remaining members of the parish, etc. We have suffered here greatly in years past from removals, and that of our wealthiest members, greatly weakening the parish financially.

The church at Franklin Mills was in a very low state when I took charge of it some six years ago. The average attendance for a long period previous, had not been more than twenty-five or thirty. Our attendance now is about one hundred—frequently more. We have thirty-one communicants, five of whom are males; two of these living about four miles distant, and three in town. At this place we labor under the great disadvantage of having a very small church building, which, when crowded full, will not seat more than one hundred and fifty. If the room was comfortable, it would be most of the time full. But we have no means there to build or enlarge, and yet the town at this time is growing, and we must be the losers because straitened for room. We cannot of course, rent our slips, and hence, from many of the floating members of the congregation, no pecuniary aid can be obtained.

I commenced our services at Ravenna the first Sunday in October last, and have only held them at evenings with the exception of the Sunday after Easter, when I held a morning service and administered the Holy Communion. We meet in a small hall which will seat about one hundred and thirty. It has often been full to overflowing; several times persons going away. We should beyond doubt, have a much larger congregation if our hall was more commodious. We had strong prejudices to contend with here in the beginning, but these seem to be wearing away under the plain preaching of "Christ and him crucified." We can hardly expect to be able to build the present year, but I hope we may succeed in obtaining a room larger and more convenient. By pursuing a judicious course, and faithfully preaching the Gospel, I think the church cannot fail to grow and become in time permanent and self-sustaining. Ravenna is a county-seat, with

a population of from twenty-five hundred to three thousand. We have at Ravenna, eleven communicants, nine females and two males, one of whom lives about seven miles distant. I cannot but hope and believe, that by the blessing of God, without which all our labors are vain, the number will be increased ere long. It would be greatly to the advantage of this parish if morning services could be held there, but this is impossible with my present arrangements. I now hold my morning service here; at Franklin Mills, seven miles distant, at a quarter-past two o'clock P.M.; and at Ravenna, six miles beyond, at half-past seven in the evening. I cannot change this order because many of my congregation here live in the country, two and three miles distant. I find the labor of three services and thirteen miles' ride every Sunday, through all weather and roads, very severe, but by the blessing of God I have been able to meet every appointment since I commenced in October.

We have Sunday-schools in this parish and at Franklin Mills, of about sixty and fifty scholars. None organized yet at Ravenna, but I hope one will be soon. My duties give me, however, very little time or strength to be in the Sunday-school.

MICHIGAN.

Rockland, etc.—Rev. John Williamson.

ROCKLAND, May 16th, 1865.

I ENTERED on my duties in this field on the first of September, 1864, and have continued here all the time since, surrounded by difficulties, and with very little to encourage me except the belief that I was doing my duty.

ROCKLAND, May 19th, 1865.

I "am still at work at this station," but the change made on this whole field by the departure of the Rev. Mr. Seymour from Ontonagon, has left things in such a confused state that I cannot yet make a satisfactory report, either of our present unfinished arrangements, or our future prospects.

ROCKLAND, June 12th, 1865.

Ontonagon began to be built up thirteen or fourteen years ago. Hoping that they would make a good harbor there

and that the principal business of the mines would be transacted there, the town proprietors expected it would grow to be quite a good-sized place of from five to ten thousand inhabitants. Cherishing this hope, they built the Episcopal Church—a handsome Gothic open-roofed building, capable of seating from 350 to 400 people. I regret to say, all their hopes have been disappointed. They have not yet been able to make a good harbor; and instead of Ontonagon increasing with the development of the mines, the reverse has been the case. As the mines have increased in number and value, Ontonagon has decreased; for the business has removed to the immediate vicinity of the mines, where stores for the mines, and houses for the officers and laborers, have been built by the companies. Thus the village of Rockland (of 1500 inhabitants) has arisen in the past seven years, in the vicinity of the Rockland, Minnesota, and National mines. And from this place to the Bohemian mine—ten miles distant—it may be said to be one village, so numerous are the mines and the houses all along the road between these points. Thus, Ontonagon is now left almost as a mere port of entry, with a population of between six and seven hundred people constantly decreasing, as the importing and exporting business is done by a few merchants in a few warehouses.

Thus they have a fine church, which, however, can only be made comfortable in this cold climate and costly place at a great expense—fuel and light, with insurance, alone about \$250 a year. Their church, too, is capable of seating half the population of the place, though half of that population is Romish, and the other half contains the usual representatives of all Protestant denominations found in a new place, and many who make no profession.

They have had three rectors. Of the first I know nothing. The late Mr. Kelly, of Dexter, was their second rector. He enforced the discipline of the Church against an open and notorious evil liver, and soon afterwards felt constrained to resign. Then they remained two years without a clergyman, when the Rev. Mr. Seymour became their rector. The first year he had, besides the stipend, a salary of \$400; the second year, \$300; the third and fourth years, \$250. This decrease of salary was owing to the

declining state of Ontonagon, and the decreasing number of Church people. He has now left.

As to Rockland and the mining region around it, I have little encouraging to say. Religion is almost universally neglected. In a population of about six thousand people, all well-to-do, there is not, properly speaking, a Protestant self-supporting congregation. What is given toward the support of Protestant ministers is only wrung from the self interest of the giver, and often at the expense of religious principle: for example, contributions from Roman Catholics, begging for the clergy, with the most pitiful stories of their wants; and fairs, with all their most objectionable features. Such is the field in which my lot is cast.

The only plan on which any thing can be done here, is that of itinerating; and this course I am now going to take, as I have at last got rid of a day school which I have been compelled to teach, though it did little more than pay its own expenses.

INDIANA.

Cambridge, etc.—Rev. J. N. Lee.

LAPORTE, May 20th, 1865.

I WRITE to apprise you, and through you, the Committee under whose auspices I have been laboring for the last two years, that I have accepted a call to a new field of labor. I regret exceedingly to leave Cambridge, as the last six months have been months of great encouragement and hope. I have baptized in that time six children and five adults; and we have had a confirmation of eight candidates, and much interest among others besides. Several were almost persuaded to enter the Kingdom, and I hope will, ere long, be quite so. One of the adults I baptized was an invalid lady, but a case of very bright and happy Christian experience. The husband and wife were both in a consumption. I baptized two others at our public morning service, and then this invalid woman and her child in the afternoon at home, and three other children at the same time. The husband had been baptized in infancy. On the Tuesday evening following, I administered the communion to these people, and some of our friends

gathered with them privately, as they were about to remove a few miles. Although anxious for confirmation, I feared they might never again have the opportunity of either confirmation or communion. Both these private services were attended by a considerable number of neighbors, and were very interesting, and I hope profitable.

Our Sunday-school, owing to the fact that we changed the time to the same hour at which all the other Sunday-schools are held, is much smaller in numbers than formerly, but more efficient. On the whole, I feel that the work is prospering and hopeful. The people are interested, and I think a kind, warm-hearted, diligent young man, who could perhaps teach two or three hours a day for a little time, could, with God's blessing, go right on and build up a prosperous church. I am exceedingly anxious that such an one should be found to enter into the work. He would find a warm-hearted flock growing up, the ground broken, and a place that promises considerable growth and development to cultivate.

WISCONSIN.

Oneida, (Indian).—Rev. E. A. Goodnough.

ONEIDA, May 3d, 1865.

ALL things at the Mission are in a satisfactory state. There is now only one case of small pox. The congregations are good, and I see daily new evidences of the influence of the Holy Gospel.

IOWA.

Mount Pleasant, etc.—Rev. C. B. Stout.

MOUNT PLEASANT, April 12th, 1865.

ON Thursday last I met our Bishop at Fairfield, where we held service at night, the Bishop preaching, as he did again on Friday evening. On the afternoon of this day, the Bishop read prayers and I preached. The parish at Fairfield needs more frequent services. We hope soon some missionary may be found to take Keosauqua and Fairfield, devoting two-thirds of his time to the latter place. There were no confirmations at Fairfield, but it is hoped there will be several at no distant day.

Saturday, the eighth, the Bishop and my-

self returned to Mount Pleasant. Had services the same evening, when the Bishop preached, as he did likewise on Sunday morning and evening—Palm Sunday. Very excellent congregations attended—the little church, soon now to be given up, was full, and but for the want of room, double the number would have been present. Eight persons were confirmed. One of the candidates was absent from town. One met with an accident a few days before, and could not leave her room—much to her regret; and others will, I think, be ready to confess their Saviour when the Bishop visits us in the latter part of May, to lay the corner-stone of our new church. Altogether the services just held were deeply interesting, and, taken in connection with the interest of our Lenten services, the parish has received a new impulse. The Bishop made the remark, that he had never made a visit here when Church matters looked so encouraging.

For these so great blessings we desire to thank God and take courage. Our late severe and afflicting losses will be more than made up as to numbers on Easter Sunday, when all that were confirmed intend to come to the Holy Sacrament. Of those confirmed three were raised in the Lutheran Church, one in the Roman Catholic, one in the Presbyterian, and three in the Protestant Episcopal, where all have now found a home. Two others whom I expected to come forward, and who will doubtless at the next opportunity, were one from the Cumberland Presbyterians and the other from the Roman Catholic. It certainly is encouraging to see our Church surely gaining on the intelligent and right-minded of other communions.

It must continue to do this here in the west, where many are seeking her old and peaceful paths, in which they will find a resting-place from the discordant elements around.

NEBRASKA.

From the Right Rev. J. C. Talbot, D.D.

NEBRASKA CITY, May 30th, 1865.

I SHOULD have written you earlier an account of my recent visitation to the north but was called immediately after my last letter, to Nemaha on official business, and unfortunately left my memorandum book behind me there. I have just received it.

On Easter Sunday I confirmed a class of six in St. Mary's Church, Nebraska City, preached, and addressed the candidates. This parish has been for some time past, partially supplied by the Rev. Isaac A. Hagar, Itinerant Missionary, under whose faithful labors it has largely recovered from a depression consequent upon long vacancy, and very irregular services during the ill-health of the late Rector. The congregations are larger than I have known them to be for at least two years past. But the parish is again called to suffer from vacancy. Mr. Hagar has been so broken down by over-work and exposure, during the past winter, that he is compelled to give it up, and seek rest among his friends at the east. I pray God speedily to restore him to strength and health for the work he loves so well. I fear, however, he will not be able to resume his duties for months to come. Meanwhile I must seek another to take his place. The town is growing very rapidly, and I never felt so hopeful of this parish. Where can I find a suitable Rector for it? Mr. Hagar, by advice of his physician, went with me to the north, but the trip was a disadvantage rather than a help. The weather was very unpropitious, and, besides, he was too weak to endure the ordinary hardships of such a trip.

I left home on the eighteenth of April, and had the pleasure of seeing the Rev. George C. Betts (recently ordained) established in his mission at Plattsmouth. The parish here, (St. Luke's Church) is at this moment the most promising, in some respects, in the Territory.

An earnest Christian woman in New-York has given me five thousand dollars to build a church—God bless her! and has located it, with my hearty concurrence, at this place. The people, stimulated by this noble gift, have raised nearly three thousand dollars to pay for the lots, and erect a parsonage, so that, in its church and rectory complete, St. Luke's will be far better provided than any other parish. Mr. Betts has made a good impression upon the people, and I confidently look for considerable Church growth in this growing town. The result of Mr. Hagar's monthly services has been the gathering of about twenty communicants, where, when services were commenced, there was not one.

On Wednesday evening, April nineteenth, I preached in Trinity Church, Omaha, and had the pleasure of witnessing the baptism of five adults by the Rector,

Rev. William H. Van Antwerp. This parish has not only fully proved its ability to sustain itself without missionary aid, but has done for its energetic and able Rector more than it promised, and is, I believe, in a very flourishing condition in all respects. It is now absolutely necessary to enlarge the church, and the vestry are taking measures to secure that end. The people have purchased a small parsonage, and seem to be doing every thing in their power to sustain and encourage their Rector in his earnest work for "Christ and the Church." April twenty-second, first Tuesday after Easter, I spent in visiting this parish, St. James', Bellevue, and Brownell Hall; the two last under the charge of Rev. Samuel Hermann, who also has charge of Fort Calhoun, twelve miles north of the Hall. At Trinity, Omaha, I confirmed sixteen, and addressed them. I also preached the sermon. Never have I witnessed greater interest in a service of the Church. The building was not crowded, merely—it was packed, and many were obliged to leave, who could not even get standing-room near the door. Most heartily do I congratulate the zealous Rector upon this result of his arduous and self-denying labors, and invoke upon him the blessing of the Master whom he serves so well.

In the afternoon I confirmed six, preached, and addressed the class in the Chapel of Brownell Hall. None were confirmed at Bellevue, though the missionary has a class in preparation. Brownell Hall is now well established, and the examinations at the close of the last term, at which I presided, showed conclusively that the teaching is characterized by ability and thoroughness. The Hall is nearly full, and will soon be entirely so. Indeed, I fear that applicants must be turned away at the beginning of the next term, for want of room. When I remember that the only alternative here, is the Hall, or the Romish Convent, I feel sure that the Church will give to Mr. Hermann the means of enlargement. So far, the Hall not only has held its own, but steadily advanced, notwithstanding the efforts made to fill up the Convent recently erected. We have every appliance for the thorough instruction of the pupils, and I look upon Mr. Hermann's work at Brownell Hall, as second in importance to no other in the Territory, in view of the future of the Church in Nebraska.

A friend in Colorado, since deceased,

gave me a fine philosophical apparatus for the Hall, and through Mr. Hermann's exertions at the east, before he came out to take charge, we have secured a very fine library of about one thousand volumes. Nine of the pupils have already been confirmed, and I learn that others await my next visit to receive that Holy Rite.

Tuesday evening, April twenty-fifth, I reached Fort Calhoun, and after prayers by the Rev. Mr. Hermann, preached to a full house. The room in which services are held is a small school-room, but is always well filled. None were confirmed.

On Thursday, April twenty-seventh, I reached Decatur, passing through De Soto, Cuming City, and Tekama, where I had no opportunity to hold services. At Decatur, I spent several days, visiting the people, and, on Sunday, April thirtieth, preached in the Church of the Incarnation, and confirmed two persons, making, with eleven at my former visit, thirteen within a year. Rev. A. Batte, our faithful missionary at this place, is reaping the reward of his patient and earnest labors, in the confidence and regard of the entire community, and it may be said with truth, that the Church here is the religious teacher of the whole town. Mr. Batte also officiates at Arizona, twelve or fifteen miles below Decatur, and, monthly, at Dakota City, forty miles above. I went with him to the latter place, and preached on Monday evening, May first. I also baptized two adults and two children at this service.

On Wednesday, May third, I reached Sioux City, Iowa, on my way to Dakota Territory, and preached in the evening. Here Rev. Mr. Hoyt, missionary to Dakota, met me.

Leaving Sioux City, I preached at Elk Point, Dakota, on Thursday evening, May fourth, and the next evening at Vermillion. These two points are parts of Mr. Hoyt's mission, the centre of his work being at Yankton, the capital. At both, the congregations were good—at Vermillion, quite large.

At Yankton, on Sunday, May seventh, we held three services, the Rev. Mr. Hagar preaching in the afternoon. No candidates for confirmation were presented. The town has grown much more than I expected to see, and the congregations were large. The little log building, erected at a cost of one hundred dollars by Christ Church, Hartford, has been from

necessity converted into a home for the missionary, and the services are held in the capitol. It is very evident that the Church numbers among its friends the best people of the town. The Governor of the Territory is one of the vestry, and is quite active and efficient in that capacity. Active efforts are being made to erect a church, and about fifteen hundred dollars have been subscribed—a large sum for so small a community. Mr. Hoyt goes east to ask of his friends the one thousand dollars needed to complete the church. The vestry pledges itself to incur no debt, and I heartily commend their appeal for aid. The Territory of Dakota has suffered for two years past, from an almost entire failure of crops. Last year the grasshoppers destroyed every thing. Should there be a failure this year, I confess I should have little hope of the future of the Territory.

It was my intention to go as high as Fort Thompson, to visit the few Indians, from Bishop Whipple's mission, still remaining there, but I was urgently dissuaded from making the attempt unprotected. It is considered here quite unsafe, while so many hostile Indians are still prowling about. From Yankton, therefore, I started back, and on Tuesday, after evening prayer, baptized four children in St. Thomas's parish, Sioux City.

Returning by the same route, I held service at Decatur, on Wednesday, May eleventh, and confirmed one person, and on Friday evening reached Omaha. Here I found another class desiring confirmation, and on Sunday, fourteenth of May, I preached in the morning in the chapel of Brownell Hall; and in the evening in Trinity, Omaha, in which parish I confirmed eight, (two of them in private,) making twenty-four in all.

So far I had gone on my way in safety and without any serious trouble or delay.

It will give you some idea of the difficulties of western travel to tell you that at the end of this long journey, and when within one day of home, my trouble began. I drove to the Platte river, and found the ferry out of order, the river swollen, and no possibility of getting across. I was obliged to drive back to Omaha, cross at that point, and spend the night at Council Bluffs, Iowa. After driving all day, I was a little further from home than when I started! The next day, however, after various detentions by

bad roads and over crowded ferries, I got safe through, reaching home at half-past eleven at night, thoroughly fatigued.

I have since been to Nemaha, organized a parish, (St. John's,) and made preparations to build a cheap church at once. The people are doing their utmost toward it. St. John's, Elizabeth, N. J., gives me one thousand dollars. I had previously two hundred dollars from Rev. Dr. Clark, Waterbury, Ct., and this with five hundred dollars, which the people raise, (they are poor in this world's goods,) will, I hope, complete such a church as we have built at Decatur.

Efforts are also being made for a church building at Bellevue, and I hope soon to see three new churches ready for consecration. Certainly the Church is strengthening in this Territory. We might now organize a diocese here, but there is not the means of supporting a Bishop, and I deem it best to leave it still under the missionary charge of the Board and the General Convention. In Nevada, too, we could organize, but not elect. We have in Nebraska, eight clergymen, and Nevada, five; of the eight in Nebraska, two are disabled by age and infirmity, and (for the present only, I trust) one by continued sickness, the Rev. Mr. Hagar.

I ought to have been able to start for the west by the first of April, but I cannot get off even now. The breaking up of my family again, by Mr. Hagar's sickness and removal, and the precarious condition of Mrs. Talbot's health, compel me to remain yet longer. I fear it will be impossible, now, to get to Nevada, and return by October to the General Convention. If so, I must leave it till after the meeting of that body. I trust the Convention will increase the number of Missionary Bishops, by two or three, and thus provide for the proper working of a field so manifestly impossible for a single Bishop. The circumstances of my family, and the increasing Indian troubles on the plains, may make it impossible for me to go west at all. I hope for the best. Indeed I expected to be on the road before this time.

NEBRASKA CITY, May 30th, 1865.

The Rev. O. C. Dake, formerly the missionary at Omaha and Bellevue, has been teaching in Omaha for a year and a half, and has for some time earnestly desired to devote himself again wholly to the work of the ministry. He is willing to give up a school bringing a full

support for his family, and take the mission at Fremont and Fontanelle. He has a wife and four children, and can expect but little, if any thing, from the mission—certainly not over \$200 in all. I have long desired to occupy these points.

NEBRASKA CITY, June 6th, 1865.

The Rev. Mr. Hagar is still here, waiting for a through boat to St. Louis, to avoid the very rough travel of the Hannibal and St. Joseph Railroad. He gives up the contemplated trip to New-Orleans, because he thinks it too late in the season. He is very weak; still, I hope and believe he will recover, if he abstains from all work and goes to his parents really to rest, and, if necessary, to receive medical treatment. You will see him in New-York soon. I earnestly pray that he may soon be restored to duty.

As a teacher, Mr. Hermann certainly excels; and as an important work for the Church, Brownell Hall stands second to none.

Mrs. Talbot's health is so very precarious, that I must either send her east again among her friends, or stay with her some time longer. Perhaps it is all for the best.

Mr. Hutchings, while earnestly desiring me to come to Colorado, speaks strongly of renewed and serious danger from the Indians, of which he says I will not hear from the papers, lest emigration and supplies be stopped.* Would that I could have started April 1st, as I intended.

Brownville, etc.—Rev. G. R. Davis.

BROWNVILLE, May 23d, 1865.

Having arrived at my field of labor, and ascertained its actual wants, I beg leave to make a few statements in regard to those wants, and also what is needed to carry on the great work of Christ's holy Church, in this far-off land.

In the first place, the people are destitute of church accommodations. This want we hope to supply in the immediate erection of a plain church, Bishop Talbot having the funds in hand for that purpose.

In the second place, we need a suitable house in which the missionary can live, as there is not a dwelling within a region

* We believe the Government is taking efficient measures to protect the main route of travel to the Rocky Mountains.—[Ed.]

of twenty miles of the missionary station to be had. The missionary is therefore obliged to board with a farmer, living eight miles from Brownville, upon the broad prairie.

In the third place, as my field of labor comprises a circuit of nearly thirty miles, it will be necessary for me to have some mode of conveyance. A horse is the most desirable, in a country like this, and if the missionary is not provided with one, much of the work which ought to be done, must be left undone.

In the fourth place, the missionary needs Prayer-Books and tracts for gratuitous distribution. These are the principal needs, in their general character; to give you the details would occupy more time and paper than I could well spare. I do not make these plain statements, thinking you are not well aware of the great wants of the "Domestic Missionary field," but because I feel assured that I shall receive in reply a tangible response; and also from the fact that you have known of me and my labors, in the east. The people here, though rude and ignorant as regards the majority, are still kind-hearted and well disposed toward the Church and its blessed means of grace. The few Churchmen I find among them, are expressing their heartfelt joy, and thanking God again and again, that He has sent a missionary to minister to their spiritual wants, and only ask for the help of eastern Churchmen for a short time, until they shall be able to help themselves. The farmers who are here, occupying this vast land, so beautiful in its situation, and so glorious in its length and breadth, are, most of them, poor men, struggling right manfully against the "changes and chances" of western life, to establish comforts for others to enjoy. They are the van-guard of civilization, and if with them, the van-guard of the sacramental host can also move forward, as the cloud and the pillar of fire moved before the host of Israel, to lead them to a better country, then shall this wilderness "rejoice and blossom as the rose." There is much to be done; let us work then while it is day, for the night soon cometh when no man can work. The sects are doing their best to establish themselves on the western border, and shall the Church be behind them? God forbid!

FLORIDA.

Fernandina, etc.—Rev. Owen P. Thackara.

MONTICELLO, May 29th, 1865.

I WOULD hold myself under great obligations if you could obtain a few Prayer-Books, and send them to return. There are none to be obtained in our diocese, and just now they are very much needed. A few books of instruction for Sunday-schools would also be most acceptable.

I have just returned from a visit to Jacksonville and Fernandina, and was to have gone to St. Augustine, but news from home obliged me to return. I found the church in Fernandina in a sad condition. The carpets, chancel furniture, Bible, communion service, surplice, etc., all gone. The walls also covered with ink; the work, I suppose, of the colored children, who are occupying it as a school. The rectory has been sold for taxes, and occupied by colored families. I hope, however, to redeem the rectory.

The church at Jacksonville, as you doubtless have heard, is burnt. Fortunately, however, the parish school-house escaped the flames; and this can be fitted up to hold service in.

The Church in our diocese has suffered very much. All but four of the clergy have gone, and most of the congregations are scattered throughout the State. For nearly three years I have been the only clergyman in Eastern Florida, and have had to minister to those who once lived in Fernandina, Jacksonville, and St. Augustine, as well as the Church people of this parish. My labors were, therefore, somewhat arduous, the people being scattered along a line of one hundred miles. I had quite a rest last summer—a rest of two months in bed, and four more in doing nothing. I trust that the Church may revive in our diocese; but the prospect is rather dark. Nearly all our Church members, and especially those from the coast have lost every thing, and the clergy, like their flocks, are without any revenue.

The Romish Church is hard at work in Jacksonville and Fernandina. They are using well their opportunities: and, our church being closed, I fear that they may gather some young members of the church and bring them under their teachings and influence.

As soon as I am able, I intend to return to the coast, open our churches again

in Jacksonville, Fernandina, and St. Augustine, and do what I can to maintain the services, and, if possible, hold our own, hoping for better days.

CALIFORNIA.

Redwood, etc.—Rev. A. L. Brewer.

SAN MATEO, April 12th, 1865.

I HAVE waited, in making my first quarterly report, until the required collection had been made in both stations under my charge.

As to my parishes, I am not fully acquainted yet with their status, but give you their condition as I know it.

I came here February twelfth, the mud preventing earlier work at Redwood, and it not being thought advisable to begin here first.

Since then I have held services regularly in the public school-house on Sunday morning, at the former place, (Redwood,) and, beginning two Sundays after, here at San Mateo in the afternoon. They are eight miles apart, and I have been obliged to ride that distance by carriage.

The condition of things I have found so changed during the vacancy, that Mr. Easton's statement of them would have to be much modified.

Moreover, the hard times here, which make expenses greater than for ten years previous, make the people feel poor and unwilling to attempt much. Still, at Redwood the opening is decidedly good, I should say, and in two years we may begin to build a church. As yet no money has been raised for my support in either place. I and my wife are teaching in a Female Institute here, and so pay our board and keep out of debt. We hope soon that a subscription will be started; I will advise you duly of its amount.

There are about twenty-five families who are attached to the Church at Redwood, and six communicants. At San Mateo six families and five communicants, but the most wealth is at this latter place. We have just secured a room in the court-house for our services at Redwood. Here we use the public school-house.

I am to administer the communion at Redwood on Easter for the first time. I hope to have a more encouraging report to give next quarter.

OREGON.

Astoria, etc.—Rev. T. A. Hyland.

ASTORIA, April 8th, 1865.

I HAVE been enabled, by the blessing of God, to perform services regularly for the past six months. Our congregations are good, and take considerable interest in the services. At present we hold services in the court-house, which place is unfavorable to our celebration of public worship. Besides, we cannot always have the use of it, and seldom or never on week-days. The ladies of the congregation are making vigorous efforts to overcome this difficulty by raising funds for the erection of a church-building. But if the building has to be erected wholly at the expense of the town, it will take several years to complete the work. Would to God some liberal soul would devise liberal things for this object.

I have not been able, owing to the excessive rains of the winter season to hold services at any other stations, excepting Cape Disappointment. This is a military post at the mouth of the Columbia River. In the course of a month I shall try, God willing, to hold services at a few other places, although, humanly speaking, they are of little importance.

For the past six months I have officiated at two funerals, baptized five children, and united two couple in holy matrimony.

Roseburgh, etc.—Rev. I. F. Roberts.

[We have already printed a letter from the Rev. Mr. Roberts, (not intended to be published,) containing some of the information furnished below. We give the subjoined letter entire, notwithstanding the apparent repetition.]

ROSEBURGH, April 12th, 1865.

VOYAGE OUT.

I sailed with my family from New-York October twenty-fourth, and with but two exceptions, had a very pleasant voyage. Among the passengers bound to California, were a large number of Episcopalians, the most of whom had formerly resided there. Also, the Rev. E. Birdsall and family, formerly from Evansville Ind., (now at Los Angeles, Cal.) We held divine service every Sunday, with good attention and response. The two incidents alluded to

above were, first, while seated with my family in the dining-saloon, after service, a man assailed us with most horrible oaths, accompanied with threats that he would "*cut our hearts out!*" This was unprovoked. I looked him resolutely but mildly in the eye, when he left without doing us any injury. He had an attack of monomania from the effects of hard drinking.

Second incident: upon passing out of the Straits of Fuca, to cross the bar at the mouth of the Columbia River, we encountered a most terrible storm of wind, rain, and hail, which lasted about six days and nights, with but little abatement or probability of saving the vessel. Three times we steamed up to the bar, and three times were we compelled to turn away and face the storm. When almost all hope had fled, God, who had made the ocean, sat high above the conflict and permitted us to ride the billows and cross the bar in safety, at our fourth trial.

We sustained no damage, save only, that the lighter works of the vessel were carried away. In thirteen voyages, I never saw such a storm before. The ocean scenery was awfully sublime.

ARRIVAL AT MILWAUKEE, OREGON.

We arrived at Milwaukee November thirtieth, 1864, and met with a warm reception from the venerable Bishop Scott, and his most excellent wife. They made us more than welcome in their home, where peace and quiet reign; and oh! how we did enjoy it, after such a long journey. May the Great Head of the Church spare them yet a long time to counsel, and encourage the hearts of His ministers appointed to labor in this distant field. The Bishop's school, at Milwaukee, is under the best discipline of any I have ever seen, and is in a most prosperous condition. By invitation of the Bishop, I preached in his neat little church here, on Sunday, December fourth, and though the rain came down copiously, it was about full of attentive hearers. After we became recuperated, the Bishop directed us to go up the valley and spend some time in "prospecting" the country, and laboring as opportunity might offer.

DEPARTURE FROM MILWAUKEE.

December fifth we bid farewell to the Bishop and his interesting school, and embarked on board the steamer Onward for Corvallis, and onward we travelled, pleasantly, though all without was dismal in the extreme, for the rainy season was upon us.

TEMPORARY LOCATION.

December seventh I located my family temporarily at Diamond Hill, in Linn county, and commenced the work assigned me by the Bishop. Here permit me to acknowledge that I felt very much disheartened and disappointed, in not finding a definite field of labor selected for me upon my arrival. But in the midst of a dismal Oregon winter, I had to travel about with my family from place to place, seeking an abiding place, but finding none. From December fifth to February seventh, I itinerated in Linn, Lane, and Douglass counties, preaching nearly every Sunday somewhere. During this time I crossed the Calapoya Mountains three times, the weather and roads being most horrid. January twenty-sixth I received instructions from my Bishop to settle in Roseburgh, and these instructions I carried out promptly.

ARRIVAL AND RECEPTION AT ROSEBURGH.

I arrived in Roseburgh with my family February seventh, 1865, but how cold and feeble I found the little flock here called a Church; seven communicants; and what a reception! There was not a house opened to receive us, though almost tired to death travelling through the deep mud, myself on foot. I called at the principal hotel, (kept by a Churchman,) but with blushes and some polite compliments, was told they could not keep us there, no, not for one night! However, we found accommodations at the other hotel, and our wants cared for by the gentlemanly proprietor. Not finding any house to rent, I got permission to occupy a little back room in a lawyer's office, with a few cast-away articles of furniture. Here I set up my "Ebenezer," and here I resolved to break through every obstruction, and do the work assigned me. Since that time, however, I have rented a comfortable house and garden, with the necessary furniture.

You will ask why the people treated us so coldly? I answer, first, the church had been shut up for several months. Secondly, the spirit of disunion in Church and State, is rife everywhere in Oregon, and especially so in the Umphqua Valley. Thirdly, before my arrival, they heard that I had been a chaplain in the Federal army, and surmised that I would preach "politics" and "abolitionism," as some of the sects had been doing. I opened the church and had thirty or forty attentive hearers, who soon reported to others that I did not

preach "politics" or "abolition," and since that time, I have had very attentive and increasing audiences.

Three or four members have coöperated with outsiders, and raised a little means to defray my table expenses. Indeed, nearly all the better class of citizens have turned over in my favor. Hitherto I have not engaged in any secular business, but have devoted my whole time and energies to the interests of the Church. At present all my Sundays are spent in Roseburgh,

except a monthly visit to Oakland. Now the roads are becoming better, I contemplate itinerating more extensively, though I consider Roseburgh paramount to every other place within my reach. Since my arrival in Oregon, I have preached twenty times, read prayers without preaching three times, buried two persons, married one couple, and written one or two sermons weekly. This amount of labor has been as much as my state of health would justify.

ACKNOWLEDGMENTS.

THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums from May 16th to June 16th, 1865.

New-Hampshire.

Hopkinton—St. Andrew's, Mrs. Ellen Chase,..... \$5 00

Vermont.

Arlington—St. James', gr. coll.,..... \$6 00
Burlington—St. Paul's,..... 18 73
Norwich—St. Barnabas',..... 1 50
Windsor—St. Paul's,..... 2 20 28 43

Massachusetts.

Northampton—St. John's,..... 37 00

Rhode Island.

Manton—St. Peter's, †,..... 5 00

Connecticut.

Fair Haven—St. James',..... 8 45
Hebron—St. Peter's, †,..... 5 00
Huntington—St. Paul's,..... 2 50
Saybrook—Grace,..... 30 00
Stonington—Calvary, (of which offerings of S. S. for Dr. Breck's M., \$25,) 35 00 80 95

New-York.

Albany—Grace,..... 7 90
 St. Paul's, \$50; special contr., \$15, 65 00
Briar Cliff—All Saints',..... 10 00
Brooklyn—St. Peter's, (of which for Bp. Vail's M., \$20; for Bp. Lee's M., \$50; for Minn., \$4,) 261 53
Goshen—St. James', Mrs. L. Wisner, for books for a Missionary,..... 5 00
Huntington—St. John's,..... 36 75
Little Neck—Zion, \$54.73; S. S., \$19.33, (of which for Iowa M., \$67.11,) 74 56
Mott Haven—St. Mary's, \$2.75; a member, for the West, \$5, 7 75
New-York—Calvary, part of coll., 1378 30
 Calvary Mission Chapel, five-cent coll.,..... 10 17
 St. Clement's, (additional,)..... 20 00
 St. Paul's, anon.,..... 2 00
 Transfiguration, gr. payment of pledge for missionary stipend in Neb.,..... 100 00
 'M. A. H.," spec., at discretion of Secretary,..... 20 00
Rhinebeck—Messiah,..... 10 00
Schenectady—St. George's,..... 57 50
Troy—St. John's, part of coll.,..... 69 03
Warwick—Christ,..... 6 51
Westchester—St. Peter's, additional, 80 00 2222 35

Western New-York.

Geneva—Trinity, a friend, for books for a missionary,..... 25 00

New-Jersey.

Boonton—St. John's S. S., Easter Off., \$11 75
Camden—St. Paul's S. S., for Dr. Breck's M., \$28; Mrs. H. A. Brown, \$2,..... 30 00
Jersey City—Grace, a Soldier of the Cross, for June,..... 5 00
Morristown—Trinity,..... 5 00
New-Brunswick—Christ, †,..... 30 00
Vernon—St. Thomas',..... 6 25 \$83 00

Pennsylvania.

Bristol—St. James', a member,..... 8 00
Lebanon—St. Luke's,..... 13 75
Media—Christ,..... 15 00
Philadelphia, (Roxborough,) St. Alban's,..... 25 00
 St. Clement's, (additional,)..... 22 00
Rochdale—Calvary,..... 11 45 90 20

Delaware.

Lewes—St. Peter's,..... 3 00
Stanton—St. James' S. S., for Dr. Breck, 10 00 13 00

Maryland.

Baltimore—Grace,..... 505 00
 St. Peter's S. S., for Oregon M., 123 80
 "B. H. L.," for books for a missionary,..... 50 00
D. O., Georgetown—St. John's,..... 145 13
 "Washington—Ascension,..... 84 26
Frederick Co., Petersville—St. Mark's, "I. T., Sen.," for books for North-west,..... 5 00
Prince George Co.—Zion, (Beltsville,) 5 00 918 19

Ohio.

Clinton—Christ,..... 4 30
Portsmouth—Christ, W. Kenney, Esq., 100 00
Worthington—St. John's,..... 8 70 113 00

Michigan.

Three Rivers—Trinity,..... 7 00

Nebraska Territory.

Bellevue—St. James', Easter Offering, 6 00
Omaha—Brownell Hall,..... 4 40 10 40

California.

Marysville—St. John's,..... 35 00
Sacramento—Grace,..... 70 00 105 00

Oregon.

Portland—St. Stephen's Chapel, gold, 17 00

Miscellaneous.

U. S. Government, for Oneida Indian School in Wisconsin,..... 1500 00

Total,..... \$5,265 57

Amount previously acknowledged, 48,800 11

Total since Oct. 1, 1864,..... \$53,565 63

FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

JULY, 1865.

THE REV. DR. NICHOLSON'S REPORT.

THE Rev. Dr. Nicholson, who went to Mexico last year, on a tour of observation, under the appointment and auspices of the Foreign Committee, is, through the good providence of God, again in our midst, having been successful in the accomplishment of the aims and undertakings of his mission.

He not only surveyed the ground, but has really *inaugurated* our Church service there; and being obliged to return here for conference with the Foreign Committee, has left his mission in charge of one of the priests who have joined it—the Rev. Father Aguilar—whose accomplishments and devotion are well spoken of by those in Mexico who favor a reformation in the Church. Father Aguilar represents a multitude of devout priests and good people in the States of Mexico, who have cast out the Pope and popery; and, calling themselves true Catholics, but not Romanists, claim kindred with us, and adopt our Book of Common Prayer as their basis of union, exponent of faith, and guide in worship.

The great religious movement now progressing in the States of Mexico was begun by our present missionary about twelve years ago, who was then connected with another body of Christians, but who, even at that time, felt the necessity of employing in his work the Book of Common Prayer. The way at that time was beset with dangers and blocked up by difficulties which seemed almost insuperable; yet, following the indications of Providence, and receiving a supply of Bibles and the Book of Common Prayer in Spanish, he bore them from town to town, preaching in the public squares and salas of the people; and though often discouraged, was at last cheered by the conversion of a native priest and a few Mexicans of integrity, intelligence, and influence, whom he formed into a society for religious intercourse.

The growth of the society has been wonderful, and its forces having been centralized by our missionary during his late visit, and its subordinates being now brought into union under a federal constitution, an executive

committee and chief pastor, it bids fair to realize the aspirations of its friends and accomplish the primal object of its institution, namely, "to introduce into every part of Mexico a faith and worship in every particular like our own." The report and other papers submitted by Dr. N. to the Foreign Committee, are extremely interesting. From them we extract the following paragraphs. In enforcing the claims of Mexico upon us, as Churchmen, he says :

"The Episcopal Church, however, is more especially required to introduce her ministry and worship in those fields, since her service is better suited to the wants of the Spanish people, than the forms and methods adopted by other denominations.

"In the first place, she has a liturgy the most evangelical—a liturgy, too, which infolds all that is scriptural and catholic in the Spanish service, and is therefore well qualified to meet an existing want which cannot be met by churches that employ not the same service. The Spanish people all their life-time have been accustomed to take part with the officiating minister in the public service of the sanctuary. To deprive them of this privilege, would strip the service of its interest, and keep them from the house of prayer. The Church, therefore, in giving them her liturgy, not only meets a real want, but supplies them with the very milk and marrow of the Gospel. As a people, they require instruction in the word of God. This want would be well met by the Collects, Epistles, Gospels, Psalter, and daily Scripture lessons. A missionary with this service would have a hundred hearers, where one without a liturgy could not hope to assemble ten.

"In the second place, she has a history, and with the Spanish people, this is an item of no ordinary importance. They seem fashioned to revere whatever bears the impress of antiquity. The oldest priest, for instance, is universally the most revered, the oldest man of the family never ceases to be revered as its head, and corrects his sons, though they be heads of households and advanced in years. The oldest church, too, receives the chief homage. Men may smile at this peculiarity, but it marks the Spanish people, and to undertake to unmake a people so constituted, would be useless. To offer them a church without a history—whose line of bishops, priests, and deacons, and whose articles and sacraments and forms do not reach back to the Apostles, would only provoke their ridicule."

ORIGIN AND PROGRESS OF THE MISSION ORGANIZATION.

The origin, design, and progress of the mission organization in Mexico, are thus stated in a "Pronunciamiento" of its members :

"La Sociedad Catolica Apostolica, Mexicana, was instituted in New-Mexico and Chihuahua in 1853, by Rev. Dr. Nicholson, who prescribed a few significant articles for the guidance of its members, and leaving them the Bible and the Episcopal Book of Common Prayer, as their basis of union and guide in social worship, he suddenly returned to his country without naming his successor, thus leaving the Society without central authority or a head. But the germ thus planted had vitality, and Providence became its guardian and the keeper and guide of the organization. Men of piety and patriotism read and embraced its principles and aims, and by communicating them to others the Society has been kept a-going, blessing and moulding many in its march. From the outset it has been steadily resisted, and in some instances ruth-

lessly opposed by ignorance, bigotry, and superstition; but it has not failed to augment its strength and gather fruits. . . .

"The Society, in now centralizing its forces and completing the design of its original organization, aspires not to be regarded as a church, but simply as a friend and guardian of the altar, and the advocate of the true sanctuary—'*La Iglesia, Catolica, Apostolica, Christiana*' that is yet to rise and spread and flourish in all this land. . . .

"Although its members are denounced as infidels, schismatics, reformistas, and liberals, in ideas and worship, yet a fair investigation of their principles will show them to be true Catholics—loyal to Christ, evangelical in faith and hope, and, though rejecting the Pope and popery, ever devoted to humanity and heaven. The Society, in a word, is no other than a company of Christians who believe in God and the Holy Scriptures, and accept the Episcopal Book of Common Prayer as their guide in public worship, in the administration of the two Sacraments of Christ, and in morning and evening prayer; united in order to watch over one another in love, and to work together to introduce into every part of Mexico a faith most simple and rational, and a worship most pure and most benevolent, like the faith and worship of Jesus and the apostles. The Society being strictly religious in its principles, conservative of social and moral order, and having a reverential regard for the majesty of the law, all local, political, and narrow questions are precluded. It courts investigation, but not conflict and strife, its members being pledged to extend to others the liberty they claim themselves." . . .

PREAMBLE TO THE CONSTITUTION.

The preamble to the constitution is even more forcible and expressive, and, taken together with the constitution and by-laws, stamps the Society as truly Episcopal in its ideas, usages, and aims.

"Believing that the teachings and worship of Jesus Christ are in harmony with reason, philosophy, and truth wherever found, that they are marked by consistency, catholicity, and benevolence, and, when rightly received and enshrined in the heart, that they tend to root out its lusts and to refine and exalt man's nature and spread light and happiness through his home;

"And believing that the primitive faith and worship as taught and exhibited by Christ and His apostles, are truly embodied in the Episcopal Book of Common Prayer, and find their best expression in the preaching and practice of the religion of England and the United States of North-America, and that the progress, prosperity, and joy of those States are chiefly traceable and attributable to this cause;

"And being persuaded that a Mexican Church and churches, fashioned in every particular after the Protestant Episcopal Church of the United States—being alike catholic and apostolic in its teachings and aims—having like rational and precious faith as that expressed in the Thirty-nine Articles; and public services, alike instructive, spiritual, and elevating—as those prescribed in the order for morning and evening prayer, for the administration of the sacraments and the observance of the festivals of the Church—will be fraught with distinguished blessings to ourselves and households, and to our people and nation: We, the undersigned, having the fear of God and the welfare of mankind most at heart, and accepting the Word of God and the Episcopal Book of Common Prayer as our basis of union and guide in social worship, have joined ourselves together as an association, by adopting the above statement and preamble, and by subscribing our names to the following Constitution and Rules of Order." . . .

PLACES VISITED AND SERVICES HELD.

In his report, Dr. Nicholson says :

"Soon after landing at Vera Cruz, I visited Tlalpen, Cosamaluapam, Alvarado, and a number of haciendas near the coast, where I held service, baptized several children, and administered the Holy Communion to a few devout Reformistas." . . . "Having visited the coast towns, I returned to Vera Cruz, and, by slow stages, proceeded toward the interior, stopping at Cordova, Orazaba, Puebla, and intermediate places of note, in and near which I found friends, who were eager to hear the word of God in *la lengua*, and take part in our morning and evening prayer. But, being unable to obtain the use of a church, although there were many in disuse or occupied as stables and barracks by the Imperial soldiery, I was shut up to the necessity of holding worship in private dwellings, but in every instance the grand sala or great room of the house was crowded, and my feeble efforts were rewarded by the listful and pleased attention of all present. In these first reunions, I labored under some embarrassment for the want of prayer-books, being restricted, in coach travel, to twenty-five pounds of baggage, my trunk and books coming out by mule-pack, at a cost of twenty dollars per hundred pounds, I could not carry more than three of them with me, one being for my own use and two for those who were chosen to make the responses, yet the service always passed off well, and seemed to meet a real want while it surprised and delighted the hearers, whose pleasure expressed itself in words and questions : 'What a beautiful service!' 'The Creed, Confession, Psalter, Collects, Gloria in Excelsis, Te Deum laudamus—oh! how unlike the mockery of the mass!' 'Who could have framed them?' And turning to me they would ask : 'Padre, was this book gotten up just for Mexico?' 'Is it for sale?' 'Who wrote it?' 'What does it cost?'"

"To answer such questions was always a pleasure, and when told it was the Prayer-Book of the Protestant Episcopal Church, which, though rejecting the Pope and popery, retained its bishops, priests, and deacons in unbroken line from the apostles, and was catholic and apostolic, that to it and the Bible, the progress and prosperity of England and the United States were chiefly attributable, seemed to give them pleasure, and call forth many inquiries.

"Upon reaching the capital, that distinguished Mexican statesman and patriot, General Basadre, who has since fallen asleep, presented me to a large circle of his friends, to whom I unfolded the designs of my mission, and my plans for their accomplishment. The company consisted of some of the choicest spirits in Mexico—truly *élite* persons, of liberal views and generous impulses, who evinced a lively interest in my undertakings, and to their kindly coöperation and influence I am largely indebted for the success which has attended my efforts." . . .

"Amongst the clergy who came early to me for instruction in our faith and worship and publicly embraced our cause, I mention with pleasure the Rev. Manuel Aguilar, a regularly ordained priest of the Roman Catholic Church, whom, after due trial, I received as a member of the mission, and subsequently appointed an Evangelist of the Society, the Constitution and Rules of which have already been transmitted for the consideration and approval of the Board.

"He is a practical man, 'under good report' in the communities where he has lived and officiated for twenty years as a priest; and combines with the amenities of life and high social qualities, the eminent traits of a Christian gentleman and a devout and earnest preacher. In breaking away from Rome, he gave up a good living, and

although I could offer him nothing at present in compensation for his services, he was rejoiced to be allowed to labor with me." . . .

THE CAUSE OF CHURCH REFORM IN MEXICO.

"The cause of Church Reform has taken a deep and strong hold on the minds and hearts of many people in Mexico, and if wisely and rightly directed cannot fail of success. All good and thinking men treat us with reverential respect, and rejoice in our operations and aims. Bigoted men and weak-minded, fanatical women alone regard us as 'wolves in sheep's clothing.'

"The work now open to our Church in Mexico is full of promise. That God invites us to its prosecution admits of no question, that we have the enginery requisite to its accomplishment is equally apparent, and if we are true to ourselves and heaven, and engage, as we should, in this great undertaking, we have reason to believe that the spiritual and rational worship of our Saviour will ultimately supplant the paganized forms and sensualized worship now in vogue in Mexico, and that a true Catholic Apostolic Mexican Church, fashioned in every particular after our own, will yet crown the sacrifices and toils of the workmen, and be fraught with blessings to all the people of that land. This work, however, cannot be consummated in a day or year. Long time perhaps, the expenditure of large means, and the labor and services of devout Spanish-speaking priests, all these may be necessary to the attainment of the grand result. But, has not the Almighty blessed many of our people with large wealth, and will they not, if properly appealed to, extend to Mexico what is needful, out of the treasure which, as stewards, they have received and hold in trust? Can any offer a reason for not making the Mexican Mission a specialty in their prayers and pecuniary offerings? The door is wide open, the way clear, and the work which invites our efforts ennobling and divine. The means for its prosecution are also within our reach, and if we fail to enter, and to build for God while the day lasts, how can we say at sunset, 'I have finished the work Thou gavest me to do,' or how expect the plaudit, 'Well done, good and faithful servant?'" . . .

DISTURBED CONDITION OF THE COUNTRY.

"The disturbed condition of the country interfered, somewhat, with my locomotion, and prevented me the pleasure of visiting certain localities where my presence and offices were required, and precluded the possibility of my return home by way of San Luis, Monterey, and Matamoras, or by Guadajajara, Chihuahua, and New-Mexico, if I even had had the means to enable me to pursue either of those routes. Lawless bands of armed desperadoes infest the gorges of the mountains and all the highways of travel, who seldom fail to strip the traveller of his goods, and sometimes chastise him for his poverty. The diligence in which I left Vera Cruz, was robbed near the capital, and all the passengers were despoiled of their valuables. Having arranged for a meeting at a hacienda near Puebla, I left the coach at that city, and so escaped being plundered, but one of my travelling-sacks, which contained valuable clothing, duplicates of letters, notes of travel, and important papers, went forward and was appropriated by the thieves. Its loss is irreparable. My friend, Dr. Middleton, of Louisville, Kentucky, was robbed and murdered, a short time before I reached the capital, by one of those gangs, and it has been my misfortune to have met them twice in the highway, in prosecuting my work, and to have lost my watch and purse." . . .

"The dangers incident to travel restricted me in a measure to the capital and its

adjacent towns and villages, but in these I found enough to engross all my thoughts, and command all my energies and time. Tacubaya, only two leagues from the capital, has a population of about ten thousand souls, amongst whom we have some friends—Reformistas—but, with one exception, they are humble and without influence and position. It is a seat of Mexican aristocracy and wealth; a village of gardens and artistically contrived dwellings, with every thing to enchant the mind and minister to the pleasure of the senses.

“Chapultepec, near which sleep our brave boys, comes next. Here dwells the Emperor, in the ancient but modernized fortress of Montezuma. Soldiers guard his domain, and huge columbiads and nameless engines of destruction bristle about the approaches to his castle.

“A few leagues away comes Azcopozalco, with about two thousand inhabitants; and beyond this, Zempantla, with a busy rural population of five thousand souls, in each of which places I have reason to believe our Book of Common Prayer will be more welcome than the *Breviarium Romanum*. Guadalupe, which has twenty thousand inhabitants, Tezcuco, twelve leagues off, with ten thousand souls, and Ayotla and Iztapalpa, seven leagues beyond them, which in the times of Aztec greatness were celebrated for their golden stores and the ingenuity and skill of their craftsmen, have lost many of their original traits, and are now without enterprise, and half pagan; but some of the people have witnessed our service, and desire our Bible and Prayer-Book. Sochamilcho and its ancient dependencies, Tepepa, Tlalpan, and San Angel, which together number twenty-two thousand souls, are lovely places, and have some English-speaking residents, but are not what they once were. They have been desolated and spoiled by wars until hope has almost dried up in the hearts of the people, who are fast sinking into the night of paganism, and of a superstition worse than that of the ancient Aztecs. Yet even here we have succeeded in planting the germs of reformation, and amongst the English and a few Spanish-speaking families, have found footing, and hope to obtain, in the future, sympathy and support. All these and many other localities, more remote from the capital, commanded my attention and efforts. To speak of them more particularly would greatly enlarge my Report, and be an encroachment upon your patience.” . . .

“We have another cause for exultation in the removal of the clogs which have hitherto hindered us from circulating the Holy Scriptures. Twelve years ago I had great difficulty in introducing the Bible into Chihuahua, and until the Liberals came into power, it was a prohibited book. The Emperor, treading in the footsteps of Juarez, now permits its circulation, and the demand for it and our Book of Common Prayer is increasing day by day.” . . .

Three of the reformed priests are now in this city, and two of them are the guests of the Foreign Committee. These last have made a public renunciation of Romanism. They are in a course of training, being instructed in the services of the Church by Dr. N., who is impatient to return to his post, but is obliged to await the offerings of the Church in behalf of this great undertaking. “Freely ye have received: freely give.”

MOHAMMEDANISM OR CHRISTIANITY.

THE Anthropological Society of London, the youngest and most pretentious of the so-called scientific societies of England, has lately been discussing the question of whether Mohammedanism or Christianity is better suited for the civilization and elevation of the African race. Those members of the Society who are in favor of the doctrine that man has been developed from the monkey, and that the African negro is the animal in process of development, made a fierce attack upon missions, and especially on missions to the negro. Mr. Winwood Reade, the author of *Savage Africa*, some time ago read a paper justifying Mohammedanism, polygamy, and slavery, and, as a matter of course, condemning Christian missions, as Christianity was altogether unsuited to the negro, whom it only made worse than he was when in a Pagan state. He was supported in his views by Captain Burton, the traveller.

VINDICATION BY MR. H. B. OWEN.

At an adjourned meeting, an able reply to this attack was read by Mr. H. Burnard Owen, who vindicated the character of the Christian negro and his instructors, while, at the same time, he pointed out how much the work of the missionary was thwarted, and the character of his converts deteriorated, by the conduct of the traders on the coast, who set both the faith and morals of the Gospel at defiance. He pointed to remarkable instances of mental and moral attainment among the maligned race. The case of Bishop Crowther is, he said, an effectual refutation of the assertion that the native African is incapable of being raised to a very high standard of intellectual advancement. Does the request of another native minister (Rev. G. Nichol) betray incapacity for education? He desired a friend to send him from England some books, foremost on the list of which was *Alford's Greek Testament*, next an *Arabic Lexicon*, *Maunder's Treasury of Universal Knowledge*, *Maunder's Biographical Treasury*, *Melville's Sermons*, etc. To the Church Missionary Society he applies for two first-rate University men to superintend the studies of the African theological students, adding: "It will not do to send men of ordinary capacity nowadays. Our students are too well taught in their Greek Testament not to catch their professor tripping if he displays insufficient knowledge." That this assertion is not unfounded, the Freetown Grammar-School examinations in 1859 conclusively show. The Governor expressed his astonishment at the intelligence of the pupils. "I had no idea that you had such youths," he said; "they can learn any thing."

Every part of the coast, from Sierra Leone to the Gaboon, can boldly proclaim the success of missionary enterprise. With regard to the assertion that the converts to Mohammedanism were much more numerous than those to Christianity, such a representation is not corroborated by official documents, for the colonial blue book issued in 1863 gives the returns from Sierra Leone under the census of 1860 as follows: Total population, 41,624; of these were liberated Africans, 15,782; born within the colony 22,593. Of the whole population, only 3357 remained Pagans; 1734 were Mohammedans, 15,180 were Methodists, etc., and 12,954 Church people; 11,016 children were taught in the schools in the year. The trade of the colony is steadily growing; the population are rapidly learning the general customs of civilized society, and in many instances amassing wealth, enabling them to vie with European enterprise. Sierra Leone is thus proving not only a refuge for those who are rescued from slavery, but a nucleus of civilization and school of Christian teaching. The appeal to the pocket

is often, in religion, as in many other instances, a very good test of the sincerity of our feelings, and the earnestness of these converts can scarcely be questioned when we find that in 1854 the native Church undertook the whole pecuniary responsibility of their primary schools, at a saving to the Church Missionary Society of £800 per annum. In 1861, the contributions amounted to above £10,000; the following year the clergy were supported by local means, and rendered independent of the Society at home.

The debate in the Society was warmly contested, and it must be said that the opponents of Christianity and the advocates of Mohammedanism were met by advocates of the Gospel quite as numerous and more able and earnest.

At the next meeting of the Society, Dr. Colenso read a long paper in defence of Christian Missions: but he defends them on the ground of their civilizing rather than Christianizing influence, and complains of the attempts made to indoctrinate the heathen with the principles of the fall of man, the inspiration of the Scriptures, and the necessity of faith in Christ unto salvation! Mr. Winwood Reade considered that this was the only good missionary address he had ever heard.

TESTIMONY OF DR. LIVINGSTONE.

Dr. Livingstone replied very convincingly, though somewhat contemptuously, to the statements made by Mr. Reade and Captain Burton, at the meeting of the London Missionary Society. He alluded in the following terms to their statements concerning the spread of Mohammedanism in Africa:

"Ever since I was a boy I have heard a great deal about the advance of Mohammedanism; and in my own pretty extensive travels I have also been looking out for the advance of that wave of Mohammedanism which I was led to believe would soon spread over the continent of Africa. Now, I never happened to meet with a Mohammedan till two years ago, when I met two Arabs on Lake Nyanza, who were very busy slave-traders. They were building an Arab vessel to transport slaves across the lake toward the east, and they were at the same time as busy as they could possibly be transporting the slaves by means of two boats. One of their men understood the Makololo language; I found him to be very intelligent, and we could converse readily together. I was rather anxious to find out whether he had been made a convert. He was the servant of these Arabs, who had been there for fourteen years, but this poor fellow knew nothing at all about Mohammedanism except that it was wrong to eat an animal if its throat was not cut. (Laughter.) Why, the people knew as much of our religion as that in about three weeks after our arrival, for they would not go to hoe their garden on Sundays because they were afraid that if they did they would have an unlucky crop. All the Mohammedan proselytism that has come under my own observation, and all that I have been able to ascertain about their converts, is simply this, that occasionally in the west and north of Africa they make forays and capture numbers of people and sometimes conquer large portions of territory. In doing this they gratify their own selfishness; they get slaves, land, and other plunder; but I find lately, on making some inquiries, that the native Christians, the men whom our missionaries have converted in West and South-Africa, and also in the West-Indies, contributed upward of £15,000 annually to the support and spread of their faith. (Cheers.) In the one case the Mohammedans gratify their selfishness; in the other the native Christians make large sacrifices for the propagation of their religion. Now, I think the religion which teaches people to deny themselves and make sacrifices, must be divine; and for all that I can ascertain, the only religion that makes proselytes is the religion of our Lord Jesus Christ."

AFRICA.

A Month's Record.

BY THE RT. REV. BISHOP PAYNE.

THE following Record of a Month at the Cavalla Station, by Bishop Payne, brings before us some of the lights and shadows of missionary life in Africa. We hope that the Bishop will continue to furnish us with such monthly narratives, as they cannot fail to greatly interest our readers, and enlist their sympathies, prayers, and efforts.

MARCH—APRIL. FIRST WEEK.

Mr. Alexander Dickson, just arrived from Monrovia, came down to take leave of us, on the eve of departure for England and his native Scotland. Mr. D. has lived most of his life in Australia, where, in a successful mercantile business, he conceived himself called to a special mission in Liberia. He has been in this country over two years, where he has distributed and sold many excellent books, and made many liberal donations. But he does not yet feel that special call to some particular work for which he has been looking. He expects the speedy personal advent of Christ, for which he endeavors to keep prepared and to prepare others. He is a good man, but, like too many of his school of theology, he is too confident about his interpretation of prophecy.

The Greyhound arrived on the sixteenth of March, bringing timely supplies for Cavalla and other stations. We pray always, "Give us this day our daily bread," and in all the troubles around us and in our dear native land, bread has been given us. Is this wonderful?

"Beneath the spreading heavens,

No creature is unfed;

And He who feeds the ravens

Will give His children bread."

The Greyhound brought to us also Miss M. Scott. She takes the place at Cavalla left so vacant by Mrs. Griswold's departure. We had heard she was a teacher. Would she know how to sew, and make dresses, and pantaloons, and coats, and ba-

bies' clothes, some hundreds of which have been manufactured by Mrs. Payne, or under her immediate direction, every year? Now we find that Miss Scott has learned to do all these things, and she is ready to do any thing that her hand finds to do. And this is the very sort of people to become missionaries.

And it is well that such an one comes now. For the bow too much bent must yield at last, and Mrs. Payne, taxed beyond her utmost strength, now fails, as another comes mercifully to her relief.

People visit the Mission-House from Cape Tahoo, more than two hundred miles down the coast. They have come to the Grand Devil, in the Cavalla River, bringing, to buy the vanities thence obtained, gold, manufactured into ornaments, and perhaps slaves!

They speak a beautiful language, soft and sonorous, entirely different from the Grebo and its kindred dialects, and nearly related to that spoken about the Gaboon River and those in Eastern Africa.

Will our friends in Philadelphia send us out the missionary schooner soon, to carry the Gospel to these, and millions of other benighted ones dwelling along the coast between there and Cape Palmas? For three hundred years have thousands of ships of all nations visited this part for slaves, gold, and palm-oil. According to the *African Times* for February, England alone, in one hundred and ten years, shipped from the gold coast, to one only of her islands, (Jamaica,) nearly one million of slaves! New-England has been scarcely less enterprising in this respect than her mother! Surely, then, we shall have the one missionary schooner!

SECOND WEEK.

Mano died in the Christian village of lingering consumption. She was sister of Mrs. Johnson, one of our educated villagers, though herself called from heathenism to the knowledge of the truth. This occurred some ten years ago, through the instrumentality of our catechist, J. M. Mi-

nor, then residing at Taboo. Mano was then an invalid, as she was, indeed, during nearly her whole life. At one time her health, however, improved, when she fell into sin, and, as a consequence, great misery. In this school again, as at the beginning, she is led to Christ; and now, I believe, as her only hope. She lived many months to testify to the pardoning, comforting mercy of God, and then calmly fell asleep in Jesus.

THIRD WEEK.

Another death in the village, and in the same house. It is the niece of Mano and the daughter of Mrs. Johnson, Mary Ball. She was given to God in holy baptism, and, from the early fruits appearing, given in faith. For her young mind and soul seemed to expand under the influence of the Spirit. She appeared ever to love God and Jesus her Saviour. As the fatal disease, which seemed to come with her into the world, developed, and attenuated her originally delicate form, it increasingly manifested the light within. And when it was evident to her and others that death was near, she found comfort in hearing Grebo hymns sung by her little companions, in prayer with her pastor and others who visited, in hearing and speaking words expressive of a Saviour's love. She sent a kind message to her absent teacher, Miss Griswold, and made grateful mention of Dr. D. Lyon, who attended her in sickness in former years, expressing a hope that she would meet them in heaven. On Sunday evening, just about the time that the officiating minister (Rev. Mr. Hartley) was using for her the "commendatory prayer for a person at the point of departure," in the service for the visitation of the sick, Mary fell asleep. For, as Irving so beautifully expresses it, "her departure was like the bright setting sun, leaving the assurance that she would rise again in glory."

FOURTH WEEK.

This was Passion Week. And this time we felt it to be indeed a suffering week, preparing us, I trust, to be the more profited by our daily service; intended and so well fitted to enable us to sympathize with Him who, as at this time especially, "bore our griefs and carried our sorrows." The week began in heaviness, for though we hastened to our usual early service on Sunday morning at seven o'clock, we had buried on the previous day another Christian villager. He was the oldest in it; had been a communicant, has died excommunicate, without giving any signs of repentance or ground of hope. And now our service was not yet over when the appearance of some town people in church, not usually there at this hour, indicated something unusual. They had indeed come at the request of their dying father, the Chief of Cavalla, Kra Sia, who desired me to hasten to him that he might take leave of me. Immediately after the services, I went to the hut often visited before. The old man was just expiring. He had, probably long since, passed three score years and ten; and nature seemed to be exhausted. The following day the pastor, Rev. Mr. Hartley, several villagers, and the two boarding-schools went to the home of the deceased just before the body was to be removed for burial. It was a revolting heathen scene, to which time can never reconcile the Christian. Under a canopy of cloth and palm branches lay a coffin, (prepared by the Christian villagers.) It was covered first with white baft, and then with a fine piece of English goods. On it were two fur hats. The cloth and hats were bespattered with the blood of the bullock which had been killed for the deceased to eat; on the lower part of the coffin lay the caul of the animal, and near by other portions, to be taken to the grave. All around a crowd of old women wailing, or talking aloud, and others of all ages,

some blacked, dressed in monkey or leopard skins—the usual war uniform—vociferating, singing, firing of guns. The missionary asks, and kindly secures silence. He speaks, as he could in truth, of the deceased as the constant friend of the mission from its origin, and a constant attendant on religious services. He professed to believe in the truth so often heard. Whether with the heart or not was known only to Him who had now required his spirit. Let them imitate the deceased in the honor he paid to God and His holy day, and prepare for death, which must soon come to all.

Kra Sia was a very extraordinary man. He was really a wise statesman, and during the twenty years in which he directed the councils of the people, they were as well governed as such a people could be.

But Passion Week brought other trials. Mrs. P. was sicker and more feeble than she had been for many years; quite unable to attend religious services, and, most of the time, to leave her chamber. Nor was her husband much better. Indeed, the season, which corresponds to autumn in temperate climates, was very unhealthy; violent colds, bilious pleurisies prevailing on the mission premises, in the Christian village, and heathen towns. To this, I must add great scantiness of food, caused by the war. This causes much suffering, by which the old, and especially old slaves, die off, or linger on the pittance begged or stolen from others.

But in all this we have only more lively sympathy with the Great Sufferer, brought now constantly before us, and since He has "suffered thus in the flesh," learn to "arm ourselves with the same mind."

Journal of the Rev. C. C. Hoffman.

Wednesday, January 18th, 1865.—War between Cavalla and Graway people. My friend Sade, at Graway, killed. Since I came to the country, he has always been my dependence to provide a canoe, take charge of my things, etc., when

passing or repassing. Would that I had hope in his death. Though convinced of the truth, he would not embrace it.

February 4th.—By the blessing of God, returned from a long journey interior, the longest I have yet taken. Absent about a fortnight. Besides visiting Beulah and Bohlen, travelled one hundred and twenty miles around Bohlen.

February 13th.—The English steamer Calabar stopped on her way up, having on board Bishop and Mrs. Beckles of Sierra Leone, Bishop Crowther, of the Niger, and Mr. and Mrs. Bühler, of the Christian Missionary Society, Abeokuta. Mrs. Hoffman and myself spent the evening on board; the sea was quiet and the night beautiful.

The Bishop of Sierra Leone had had a pleasant visitation as far as Lagos; ordained six ministers, and confirmed about two hundred and fifty persons.

Bishop Crowther was on his way to Sierra Leone for catechists and teachers for the Niger. He seems faithfully to be laboring for the good of his people.

Tuesday, 14th.—Visited station. Gola, a man baptized by the Rev. H. R. Scott, died to-day. He was a frequent attendant at the house of God, but his life was unsatisfactory. Of his case and similar ones, we can only say: "The Lord of all the earth shall do right."

February 17th.—Visited native town and station. One of Gola's wives killed with sassa-wood. Interesting talks with many individuals.

A little boy dreadfully wounded by the natives on the Cavalla, brought to the hospital. The bone of the arm and leg severed by a cutlass, a deep gash in his head, and another on his hand. He is very patient, trustful in God.

Sunday, 19th.—Another blessed Sunday. Prayer at seven, one household. Native town, preaching beneath the tree.

Exhortation at St. Mark's after sermon. Preached at St. James'; Sunday-school and lecture; conversation with natives; visit to hospital.

March 1st, (Ash Wednesday.)—Service at St. Mark's; Mr. Burrows preached.

2d.—Went to Cavalla to audit accounts with the Bishop. Returned on Friday, the third. Preached four times on my way up.

4th.—Paid my usual Saturday visit to the station, and visited heathen towns.

Sunday, March 5th.—Preached at St. Mark's, and administered the Communion.

Also, after service administered the Communion privately to a sick young man, a few joining us.

Addressed the Sunday-school Missionary Society, and attended the Missionary meeting at night, which was large and interesting.

One of our members, after making his report, spoke of the effects the "Week of Prayer" had had upon his heart, and of his efforts to benefit the heathen in his journeys interior.

March 16th.—Returned from Webo, after an absence of ten days. Got back the very day on which the Greyhound arrived, bringing Miss Scott, whom we were rejoiced to welcome.

Sunday, 19th.—Preached at Bolla's town. Rev. Mr. Clark, of Corisco, a passenger on the Greyhound, preached for me at St. Mark's, Mr. Burrows at St. James', Mr. Toomey at Mount Vaughan. Visited the patients in hospital.

March 21st.—Spent most of the day at Mount Vaughan with Miss Scott and Mr. Hartley. Have had Mr. and Mrs. Rice and child, from the Muhlenberg Mission, spending a few days with us. They are out of health, and are on their way home in the Greyhound. Mr. and Mrs. Clark, of Corisco, are frequently our visitors.

Sunday, 26th.—Preached at Bollastown, in St. Mark's and St. James'. Interesting talk with a candidate for baptism. Read service in evening at Mt. Vaughan.

March 27th.—Held our Bible-classes. A young man came to see me, a former scholar and communicant; left us in sin, but I trust and have hope that he will be reclaimed. Talked and prayed with him.

Wednesday, 29th.—Went to Rocktown; left the Cape about four, and reached there before dark. Administered the Holy Communion in the evening. Mr. and Mrs. Süss and their children I found well.

The next day had a long talk with the King, an intelligent native. He said he knew God's things would at last prevail, and the devil's be overthrown; that the reason his people were not prospered, was because they did not serve God.

Sunday, April 5th.—Notwithstanding my long walk, I have been able to-day to take my usual duties. Preached at St. Mark's; administered the Communion; lectured at Sunday-school Missionary meeting, and presided at Missionary meeting at night.

Sunday, 12th.—A happy day, because

well employed. Seven A.M., exposition of collect, epistle, and gospel at Asylum. Nine A.M., buried the native Christian woman Kindé at station—she died in the Lord. We bless His name. Had a large congregation of natives at the church.

CHINA.

Letter from the Bishop of Victoria.

BISHOP STEVENS has furnished us with the following letter which he has received from the retired Bishop of Victoria. In it Bishop Smith gives expression to his feelings on receiving the tidings of the death of Bishop Boone, and dwells upon the questions of jurisdiction and the appointment of a successor to our late Bishop in China. Owing to the recent sweeping decision of the Judicial Committee of the Privy Council, Dr. Smith seems to have no hope of the appointment of a successor to himself, at least for some time to come.

LYME REGIS, DORSET, }
April 13th, 1865. }

MY DEAR BROTHER: I have been long intending to write to you respecting our lamented and beloved brother, Bishop Boone. I can sincerely say that few events have filled me with sorrow equal to that caused by receiving the tidings of the rapidly succeeding deaths of Mrs. Boone, and her bereaved husband. They spent a few days with us in our house at Hong Kong at the close of 1863, before embarking for Europe. I first received the sad intelligence of Mrs. Boone's death on my arrival in Egypt a year ago, on my way to England. During a short trip to Jerusalem, I missed seeing Bishop Boone, who passed through Alexandria in the interval of my three weeks' absence. His death, on his arrival at Shanghai, was an unexpected and severe affliction to me, for it seemed to break one of the few remaining links of my old friendships which bound me to China.

His last evening at Hong Kong was spent with me in assisting to examine our native candidate for deacons' orders, Lo Sam Yuen, who was ordained by me in the cathedral at Hong Kong a few days after his departure. My visits to Shanghai

derived much of their delight from my intercourse with him—a man of no ordinary devotedness to his Master's work, and possessing rare qualities of sound judgment.

My feelings toward him would be feebly described by the term "friendship." I esteemed and loved him as a brother bound by the closest affection to my heart. As I write now, I can scarcely restrain the flow of tears; and can almost envy him at times his having been taken from the actual scene of his lengthened labors, and having passed from thence direct to his rest and reward.

THE QUESTIONS OF JURISDICTION.

You know well that undefined questions of jurisdiction sometimes occupied the minds of Churchmen at home. Such matters formed no difficulty or ground of division to us on the spot. We felt that practically there were few actual occurrences that brought such theoretical abstract questions to any serious issue between friends and brethren so intimately united together. I felt especially that they rested more with Church Societies in England than with myself. I felt happy, however, in doing all in my power to prevent the veriest semblance of collision between our respective spheres of ministerial and Episcopal usefulness, by abstaining from any official public acts in the native Chinese city, and by my ordaining the only native deacon in the British consular church in the English settlement at Shanghai. I also formally and publicly requested all the Church missionaries to present their native candidates for confirmation to Bishop Boone. On the last occasion of my leaving Shanghai, the native deacon met me by appointment in Bishop Boone's study, and it was there explained to him in our presence that, although supported by an English Society, he was, at my special wish and request, to look up to the American Bishop as his counsellor and ecclesiastical head. In the same way my dear depart-

ed friend wished to delegate to me all opportunities of usefulness among the English-speaking portion of the foreign community. It was gratifying and satisfactory to myself that in the last year or two of his life he occupied more fully than before a prominent pastoral position among the English residents, and helped, by his wise counsel and powerful preaching, to counteract in some degree the heavy loss sustained by the death of Rev. John Hobson, the devoted consular chaplain at Shanghai.

ON THEIR SUCCESSORS.

You may easily conceive the anxious suspense with which I contemplate the appointment of Bishop Boone's successor, and also the nomination of my own successor. In regard to the latter point, I find that the Secretary of State for the Colonies states that it is unlikely that any new appointment to my late See will be made. Twenty anxious and trying years of my life have been given to China; and in retiring from the scene of my foreign labors, I should have been comforted in seeing a devoted and efficient English bishop supplying my post, and carrying on the work. But we will hope that the American sister Church will send a bishop worthy to tread in the apostolic footsteps of Bishop Boone, and supplying (if need be) to both branches of our common Church a ready and ever-available means of Episcopal oversight.

I remain, my dear sir, your very sincere friend and faithful brother in Christ,

GEORGE SMITH.

Right Rev. Bishop STEVENS.

The Bishopric of Victoria, (Hong Kong.)

BISHOP SMITH inclosed with the above letter the following article from the *London and China Telegraph*. The Bishop says of the article: "It is an opportune and, I believe, accurate account of the present position of the Victoria Bishopric."

"No appointment has yet been made to this vacant colonial see. The recent

judgment of the Judicial Committee of Privy Council on the Colenso case, has brought into prominent notice the legal error under which the Sovereign had been led by her advisers to issue Letters Patent, constituting colonial dioceses, and conferring on the colonial Bishops so appointed, ecclesiastical jurisdiction, beyond the powers of the Royal prerogative. Although this excess of the Royal prerogative applies only to colonies possessing self-government and an independent local Legislature, and the case of Crown colonies is on this account reserved, as but partially affected by the recent judgment—it is nevertheless understood that there is a reluctance on the part of the Colonial Office authorities to make any new nominations in the present uncertainty, and that the whole subject is under review by the Home Government.

“In small colonial communities like Hong Kong it is obvious that the institution of an Episcopate was intended by its promoters for far wider and more general objects than merely the local pastoral superintendence of a limited European community, in one of the smallest of British settlements. Superintendence of the Anglican missionaries on the continent of China itself, and visitations of the Government chaplains stationed in the various consular ports, formed a part of the arrangements originally contemplated by the founders of the see, and expressly mentioned in Her Majesty's Letters Patent. The unwillingness of the Foreign Office to part with its own direct and exclusive authority over the consular chaplains; the anomalous ecclesiastical position of the various military and naval chaplains in China; and the omnipotence of Home Committees in all the details of missionary societies' acts and proceedings in reference to the missionary clergy abroad, have been among those various causes which were calculated to dwarf the influence and usefulness of a

bishop within the dimensions of a colonial chaplain-in-chief at Hong Kong. The late Bishop in some measure counteracted this disadvantage by active itinerant labors, and periodical visits along the Chinese coast. But the voluntary relations of the clergy toward a bishop, grounded on friendly intercourse and mutual respect, fell far short of that diocesan jurisdiction usually attached to the idea of an episcopate, and were insufficient to meet the exigencies of an effective oversight of the clergy. It was a state of things satisfactory in some respects, but also unsatisfactory in many others. Unity of missionary plans for the extension of Christianity in China could but partially be secured. Sustained by the fraternal sympathies of the clergy as a body of personal friends, a bishop in such circumstances was at the same time powerless in point of legal jurisdiction for checking and removing scandals on the part of exceptional and unworthy members of the clerical order. The colonial community at Hong Kong may reasonably regret the result which appears likely to take place in the termination of an Anglican episcopate in China. It could hardly be expected, however, that amid existing complications of ecclesiastical law and Royal prerogative, any body of Churchmen at home should be able to interpose to preserve a colonial see which labors under the peculiar disadvantages which have been enumerated, and to which the colony itself has contributed no portion of the endowment or stipend. An American bishop at Shanghai, of the sister Protestant Episcopal Church of the United States, will probably supply to the Protestant Episcopal missions in the neighborhood of the northern ports of China, a ready and available means of confirmation and ordination of native Christians. An English bishop of Labuan, who, on the transference of the Straits' Settlements from the Indian Government to the Colonial Office,

is likely to be placed in charge of the English congregations at Singapore and its vicinity, may also, possibly under new arrangements, be requested to pay occasional visits to Hong Kong for the performance of any required episcopal functions in the colony. For the present, we believe that nothing has been finally decided upon. While we desire carefully to guard the preceding statements as only falling at present under the category of probabilities, we beg leave at the same time to convey to our readers the impression that we receive our information from credible authority, in saying that it is in the highest degree doubtful whether there will be any second appointment of a Bishop of Victoria."

MISCELLANEOUS.

The Real Founder of our Chinese Mission.

In the churchyard of St. Peter's, Philadelphia, is a plain marble slab, with this inscription: "Sacred to the memory of the Rev. Augustus Foster Lyde, a Deacon of the P. E. O. in the U. S., who was born in Wilmington, N. C., Feb. 4, 1813, and died in the city of Philadelphia, Nov. 19, 1834. It was in his heart to preach the Gospel to the Chinese, and for this service he had offered himself to God and the Church; but it pleased his Heavenly Father to call him early home, and he died aged 21. Patient, cheerful, victorious through the faith of the Lord Jesus Christ." Under that marble slab lies the real founder of the Chinese mission!

This young man, whose early life and precocious powers were baptized with the dew of the Holy Ghost, became a student in the General Theological Seminary in New-York, in 1831. In that institution a Missionary Society had been organized, and with it he became intimately connected. In his last seminary year, 1833, the wants of the heathen pressed deeply upon his mind; and amidst struggles between sense and faith, and with wrestlings in prayer for strength and light, he believed he saw the index finger of God pointing to China; and he pledged himself, if God gave him health, to convey those glad tidings to China which his Saviour brought to earth. In the spring of 1834, while travelling to

Philadelphia, he met the Rev. Dr. Milnor and the Hon. E. A. Newton, then on their way to Philadelphia to attend a meeting of "The Domestic and Foreign Missionary Society" of our Church; and so earnestly did this young but even then almost death-struck man present to the minds of these gentlemen his views as to the importance of establishing a mission to China, that at the meeting of the Society, on the thirteenth of May, the subject was formally brought before it by the Hon. Mr. Newton; and the next day, on motion of Dr. Milnor, China was designated as a missionary station of the Board. The enthusiastic Lyde was not, however, permitted to enter upon the field for which he had willingly offered himself. He had the high honor of inaugurating the movement, and setting in motion the machinery, and then was called to die, just after he had received his commission as a minister of Christ; and, by his death, he made sacred to the Church the object so near his dying heart, the evangelizing of China.

As a scholar, he was far in advance of his years and his companions. As a poet, he has been well termed the Henry Kirke White of America. As a Christian, he was deeply spiritual and fervent. In the touching lines which Mrs. Sigourney, who knew and loved him, wrote in honor of his memory, we can say:

"Thy wakened lyre,
Sweet son of song! won thee warm brother-
hood
With many a loving heart.

Yet not the realm
Of ancient learning, thronged with classic
shapes,
Nor rose-wreathed Poesy's delightful bowers,
Contented thee. Thy soul had holier aims.
And from Castalian waters meekly turned
To the pure brook that kissed thy Saviour's feet,
What time to dark-browed Olivet he went
For lowly prayer. And ever o'er thine hour
Of deep devotion China's millions stole,
Blind, wandering, lost! And then thou didst
dismiss

The host of pleasant fancies that so long
Had made thy pilgrimage a music strain,
And for the outcast heathen pledge thy life,
A diamond to the treasury of thy Lord.
Heaven took the pledge; yet not for weary
years
Of toil, and pain, and age; there was a flush
On thy young cheek, a fire within thine eye,
A wasting of the half-ethereal clay;
Heaven took the pledge, and thou art all its
own!"

—Bishop Stevens' Sermon on Bishop Boone.

Conversation between a Native Clergyman
and a Mohammedan.

In a recently published journal of a native clergyman in India, we find the following account of an interesting conversation which took place between the writer and a Mohammedan officer.

The Amildar received us very kindly, and conversed with me for nearly two hours on different points. Some of the principal questions and answers may be interesting.

A. What is your object in coming here?

P. Our object is to preach the Gospel to all the people that live about here.

A. What Gospel?

P. The Gospel of Jesus Christ.

A. Who is Jesus Christ?

P. He is the Son of God and the Saviour of the world.

A. What an insensible word is this! If you say that Jesus is the Son of God because he was born of a virgin, how much more does Adam, who was made of clay without parents, bear the relation of a son to God.

P. In some respects Adam, who was created after the image of God spiritually, and out of clay bodily, bears the relation of a son to God; but Christ does not bear the sonship because he was born of a virgin without a father, but because He is the eternal Son of God.

A. If this be the case, we must decide that God has a wife. Has He a wife?

P. Well, when I tell you that He is the eternal Son, you must undoubtedly infer there is no beginning nor ending for the word "eternity;" and therefore to the sonship of Christ there is no birth nor death.

A. Why did God place him in the fourth heaven if he were the son of God, and take Mohammed, the great prophet, into his own presence?

P. Mohammed, by his own pride, has thus exalted himself equal to God the Almighty; but alas! you Mussulmans believe him to be so without any examination.

A. Why, sir? Don't you acknowledge Mohammed to be the last prophet of God?

P. Not at all.

A. How is that? Jesus had foretold of him that God would after him send the Paraclete into the world; and this you can find in your Testament.

A. We believe that Jesus promised to

send the Paraclete, (that is, the Comforter; and not any bodily form,) soon after He ascended into heaven; and He bade His disciples to wait in Jerusalem till they received the Spirit. This was evidently fulfilled on the fiftieth day after His ascension, when they spoke divers tongues, and wrought many miracles, and preached the Gospel with great liberty.

A. If Mohammed was not a prophet, why did God send the fourth book, Koran, through him, as He had sent Pentateuch through Moses, Psalms through David, and Gospel through Jesus?

P. Your Koran was not at all sent by God; but, on the contrary, Mohammed wrote it with the assistance of a few persons, mixing some traditional doctrines of different countries with some imitations from the Holy Bible. We must not, therefore, acknowledge the Koran to be the book of God; for it has not any connection with the other books.

A. Wait a little, sir; every prophet is a divine servant under whose dispensation all the people were obliged to take his command. For instance, we are now the subjects of her Majesty the Queen, and, therefore, we ought to take her law and command. In like manner, Mohammed, the successor of Jesus, is the last prophet that we all should believe in and take his revelation. The number of the prophets amounts to two hundred thousand, but only six are supereminent—Adam, Noah, Abraham, Moses, Jesus, and Mohammed; of whom Mohammed is the greatest.

P. We should not attempt to affirm any thing without any ground. If you would just keep before you all the characters and actions of all the prophets, and examine them well, you will directly find that Mohammed has no connection with other prophets. They wrought many miracles to show they were sent of God; but Mohammed did not. Many of the prophets gave their life for the kingdom of God; but Mohammed took away the lives of many for his religion. There is, indeed, a vast difference between Mohammed and the prophets.

A. Why do you say so? Mohammed did work millions of miracles; and, through believing in his miraculous power, all the prophets before him wrought miracles.

P. What an astonishing word is this! Very well; if he had such a miraculous power, why did he say to the people, when they demanded a miracle, that he was not sent to work miracles but only to preach.



MODERN BETHLEHEMITES.

He says besides: "You insist on miracles. God gave to Moses the power of working miracles. What was the consequence? Pharaoh disregarded his miracles, accused him of sorcery, and sought to drive him and his people from the land; but Pharaoh

was drowned, and with him all the host. Would ye tempt God to miracles and risk the punishment of Pharaoh?" This is the passage of your Koran.

The Amildar was neither convinced nor tried to defend his notion. As he is a

Rafji, he began to tell the wonders of Hasan and Husein. There were six officials who listened and judged our conversation; but they were only shaking their heads at all the answers given by me. The Amildar asked us to stay here to-day; but we told him we had made the arrangements to go to another place. We were glad to see his kindness. While we were returning to our place, a young man very humbly and earnestly said: "Sir, many of my friends told me that they heard your preaching in the street yesterday and to-day, but I am sorry I was so unfortunate as to lose it. If you would kindly tell me to follow you to your place, I shall do so, and hear what you have to say to me." With great pleasure we took him, and talked to him about the salvation by Jesus Christ. The young man was convinced; and, desiring to know more and examine well, he purchased two books from Daniel. He promised, if he should find an opportunity, to come to Mysore and speak about his desire.

Bethlehem.

BETHLEHEM, where Rachel died and was buried—from whence Elimelech and Naomi fled to escape the famine, and which afterward, through the noble-mindedness of Boaz, became indeed Bethlehem, or the House of Bread, to Naomi and Ruth—Bethlehem, the town of Jesse and the birthplace of David—Bethlehem, where the infant Saviour saw the light—in whose fields the shepherds, keeping watch over their flocks by night, and, instructed by the angel, hasted to worship Him as He was laid in the manger—how many interesting recollections are connected with this now obscure town of Palestine!

And what is it now in our day? A place where, in ignorance of the great truths which Jesus taught and sealed by His blood, the inhabitants are under the yoke of a corrupted Christianity and the religion of the "false Prophet."

But the English Church Missionary Society has established mission-stations in Palestine, and the true light is again shining in that land. Bishop Gobat, the

head of the mission, states that one hundred heads of families in Bethlehem have recently joined the mission church.

Working for Christ better than Controversy.

At the annual meeting of the *Pastoral Aid Society*, the Bishop of London said: "It is as feeling the difficulties which do beset the Church at home and abroad—it is as anxious to win by the cords of love those who may be wandering away from the truth of our Lord and Saviour Jesus Christ, that I prize these meetings, that I prize this great Society, feeling that nothing is so likely to enliven the zeal which is becoming cold, nothing so likely to make men understand and love the central truth of Jesus Christ, as our being engaged in such great works as have brought us together here to-day. The echo of controversies which are not new, but after all the same that have been heard century after century since the Apostles fell asleep—the echo of these controversies dies away when men engaged in the great work which this Society sets before them, eager to save souls, give themselves with one heart and one mind to work out the great object of this Society."

Missions among the Jews.

THE Bishop of Ripon, at the meeting of the *London Jews' Society*, referring to a disparaging statement as to the recent progress of Jewish Missions, said that it is a libel on this Society and other kindred societies to say there is no success. There is not, indeed, the success for which we might ordinarily hope and pray. There is not as yet, nor do we expect there will be, under the present dispensation, the universal ingathering of Israel. But there is quite enough of success to show that through the instrumentality of this Society the remnant according to the election of grace is being gathered into the fold of

Christ. Why, when this Society was first established, it is supposed that there were not fifty converted Jews in the whole of this kingdom. In London alone you have now three thousand converted Israelites. The Society can tell of twenty thousand converts, of whom it is assured that they are members of the invisible as well as of the visible Church of Christ. More than a hundred ordained clergymen, originally members of the Jewish communion, but now converted to the faith of Christ, are preaching the everlasting Gospel.

The Red Indians.

At the *Colonial and Continental Church Society's* meeting, the Bishop of Huron said: There is the work among the aborigines of the colony—the Red Indians. Some of these are in a civilized, others in a semi-civilized, and others, again, in a savage state; and your Society aids me, as does also another Society, in carrying on a missionary work among these people, and to make known to them the way of salvation through Christ. Two great questions have been solved by the work of the Society amongst the Indians. One is this: Whether the Indian race is not destined to fade away and perish from off the face of the earth before the white man? That question is now at once and for ever set at rest. The remnants of the six nations situated upon the Grand River within the limits of my diocese have been Christianized and civilized, and instead of decreasing, they have gone on increasing at the same rate as the white population around them have increased.

An Instructive Anecdote.

In a speech delivered at the annual meeting of the *Turkish Missions Aid Society* in London, the Rev. Dr. Bliss told the following instructive anecdote:

"He knew an American clergyman who, in visiting Syria, met a friend of his, the

Rev. Mr. Washburn, one of the American missionaries. This clergyman remarked to Mr. Washburn, that he did not think it was worth while for missionaries to be employed in Syria, as they did not seem to be accomplishing anything. Mr. Washburn said to him: 'Did you hear Dr. Thomson preach this morning?' 'No,' was the reply, 'I did not know that there was any service.' 'Oh! yes there was,' said Mr. Washburn; 'he preached in English this morning.' 'Indeed!' said the clergyman, 'I should like to have heard him.' The conversation was concluded as follows: 'Did you hear Dr. Vandyke preach in Arabic this afternoon?' 'No. You don't mean to say that he preached in Arabic?' 'Yes; and he has a congregation of two hundred persons every Sunday morning.' 'Did you visit any of the schools at Beyrout?' 'Schools! Do you mean to say that you have got schools here! I am glad to hear that you are going on so well.' 'Did you see the printing-press?' 'Printing-press! Have you got one?' 'Oh! yes; we have a printing establishment in which as many as twenty persons are employed.' Thus but for this conversation that clergyman, who was really a good man, might, when he got back to America, have told people there that the missionaries had never done any thing."

Returning Evil for Good.

GOTTHOLD, the German, tells us, in one of his Emblems, of a river of which horses drank, and after they had slaked their thirst they trampled it with their feet; but, he says, the river flowed on, and the heavens smiled gratefully on its rippled waters, and its murmur was carried by the winds to be soothing to the dwellers on its bank. It had no pride in itself, but was content to flow calmly on, an unacknowledged blessing. It is so with the missionary cause. Some who have partaken of its benefits, and are indebted to it for their power to do mischief, have turned against it. If one chose to descend to such an argument—I am not sure whether, after all, it would not be a negative or an equivocal benefit—but was it not because of our missions that when Captain Burton went up to Dahomey he came back with a whole skin? He could not have gone there at all if the missionary had not gone before him. It was the missionaries who first opened up the way for

European civilization and for European commerce into those dark and benighted regions of the earth. Although those who are indebted to the mission cause for their power to do mischief turn against it, and although they slake their thirst at it and then "foul the residue with their feet," onward in calm kindness unheeding flows the river; and every thing shall live whither the river cometh.—*Rev. W. M. Punshon.*

Murder of a Missionary.

It is with the deepest regret we record the murder, under atrocious circumstances, by a number of the insurgent natives of New-Zealand, of the Rev. C. S. Volkner, one of the agents of the Church Missionary Society. The intelligence was first received in a dispatch from Sydney, dated March twenty-fifth, which also stated that the natives had taken the Rev. Mr. Grace, Dr. Agassy, and Captain — prisoners. A second dispatch, dated Sydney, March twenty-seventh, in corroboration of the first, says: "The friendly natives have taken Ohantiki and several important chiefs prisoners. John Williams was killed in the attack. The Pai Mariri fanatics have visited Opotiki, hung and beheaded the Rev. Mr. Volkner, abandoned by and vainly calling upon his flock for aid. They scooped out and ate his brains. A fanatic priest ate his eyes. Mr. Volkner died calmly, praying."

The Treasured up Silver and Gold.

In presenting the cause of Foreign Missions lately to a church, and urging increased liberality, a lady sent to the agent, next morning, an old-fashioned gold locket and thirty dollars in silver, which she had laid by. There are, no doubt, many pieces of silver and gold treasured up, that are now useless; but if employed in the cause of Christ, and perfumed with prayer, might accomplish undying good to the perishing, as well as bring good to the willing donors. To the owners of these

we not only suggest the example mentioned, but also the sentiment of the following lines that were written upon a piece of gold devoted to the missionary cause, and ask them to ponder the same under the light and power of the Cross:

"Why should I vainly hoard thee up,
At times thy brilliant form to see,
When He who drank that bitter cup
Declares that He hath need of thee?
No! go and bear to distant lands
The tidings of unequalled love;
Proclaim that Jesus waiting stands,
To guide us to his fold above!

"Go bear to yonder deserts wild
The olive branch of perfect peace;
Go preach the Virgin's wondrous Child,
Who came to bid our wanderings cease.
And may that heavenly Dove that bore
Him witness once on Jordan's waves,
Attend thy steps from shore to shore,
And seal the souls thy tidings save!"

A Much-Blessed Institution.

THE English Church Missionary College at Islington was established in January, 1825. In the last report of the Principal of the Institution, we find the following deeply interesting particulars:

"Twelve students formed the nucleus of the new establishment, all of whom had previously enjoyed the instruction and superintendence of the Rev. Edward Bickersteth. Of the twelve students who were then transferred to the College, (and who all entered upon their missionary career in the course of the three or four following years,) some still survive; and two of the number, after a missionary career of nearly forty years, continue laboring in the mission to which they were originally designated. These honored fathers in Christ are the Bishop of Waipapua, and Archdeacon Brown, both of the New-Zealand Mission. The number of missionaries who have gone forth from the Institution to the several missions of the Society in all parts of the world, amounts altogether to about three hundred and fifty. The history of these missions is, to a great extent, the history of those once connected with this Institution. Very many have finished

their course, some after a comparatively short period of service; more than twenty in West-Africa alone. But nearly one half—upward of one hundred and sixty—remain unto this day, counting it their joy and happiness, after the example of the great Missionary Apostle, to ‘preach among the Gentiles the unsearchable riches of Christ.’ Besides the Bishop of Waia-pu, already mentioned, three other students, formerly connected with the Institution, have been raised to the Episcopate—Dr. Gobat, Bishop of Jerusalem, Dr. Weekes, Bishop of Sierra Leone, and Dr. Samuel Crowther, the first native-African Bishop. In addition to Archdeacon Brown, several others have been called to exercise the functions of the Archidiaconate in the several dioceses where they have been carrying on their missionary labors. The blessing of the great Head of the Church—Himself the Founder of Missions—has rested in a very signal manner upon the efforts of many of them who once received their training under the roof of the Missionary Institution. It is almost invidious to mention names; yet, do not all the members of the body rejoice when one member is honored? Thomas, now surrounded by eleven thousand converts from amongst the Shanar population of Tinnevely; Tucker, who has received three thousand into the Christian Church from the ranks of Heathenism and Romanism, and has witnessed the demolition of more than forty heathen temples, and the erection of upward of one hundred and twenty school-houses and churches; Peet, with his twenty-four hundred baptized Christians, all once dark and benighted heathen of Travancore; Henry Baker, with his hundreds on hundreds of Hill Arrians; and Maunsell, with his thousands of Maories; these, and others scarcely less blessed, are amongst those whose portraits adorn the walls of our small Committee-room, and whose memory will be cherished, not only by future inmates of the Institution, but by all to whom the cause of missions is dear. It is impossible to take even this cursory view of the history and proceedings of the College without feeling that the wisdom of the Committee in founding and maintaining it has been abundantly justified by the results. Manifestly God has been pleased to employ it as one amongst the many means and instrumentalities which he is using for the spread of his Gospel and the establishing of his kingdom in the world.”

A Missionary Working Party.

The Church Missionary Gleaner gives the following account of a plan for increasing the amount of missionary contributions adopted by some ladies in Cambridge, England. It would be a good thing if there were similar “working-parties” for missions in our own cities and towns, and we earnestly hope there will be, especially as there is now less need for parties to work for the Sanitary and Christian Commissions. Of course there should be an observance of what is enjoined in the concluding part of the article which we quote:

“We know of many kind friends and fellow-helpers who are anxious to devise means whereby they may increase the income of our Society, and thus extend its operations. To such the following account of what recently took place in the town of Cambridge may prove both interesting and suggestive.

“It was resolved by some ladies, who had formed themselves into a working-party, and annually sent out to some missionary station a parcel of useful clothing, to try what might be effected toward increasing the contributions from the town, by devoting the proceeds of a sale of useful and ornamental articles of needle-work to the general funds of the Society. With the view of carrying out this resolution, some of the ladies, acting as a committee, wrote to their friends, and, asking for contributions, set themselves vigorously to work, obtained help from all the members of the working-party, and, by the appointed time, succeeded in getting together articles to the value of nearly ninety pounds. These consisted of various kinds, from the plainest and cheapest garments for a child, to the most tastefully worked sofa-cushions and screens. One large table was covered with pretty things to attract the young. A charge of sixpence for admission was made at the door, to prevent the entrance of persons who might come from mere curiosity, but that none of the humbler friends of the good cause should be excluded, the sum paid on admission was deducted from the cost of any thing purchased.

“The day appointed for the sale, which it was proposed to hold in the town-hall, was remarkably fine and pleasant, as favorable as a winter’s day could be. Be-

fore the hour appointed for commencing the sale, persons began to flock toward the room, and, until seven o'clock in the evening, six or seven ladies were busily engaged in disposing of their wares. Amongst other things, between three and four pounds' worth of the Society's publications, *Quarterly Tokens*, *Gleaners*, *Missionary Sketches*, *Atlases*, etc., were sold, and nearly every thing that was offered found a purchaser.

"Then a kind and valued friend of the Society, from a distance, delivered a most interesting Missionary lecture, adapted specially for the young, and illustrated by many pretty dissolving views. Scenes from Africa, India, and North-West America were displayed in vivid colors, and the lecturer told many a tale of thrilling interest connected with them. Three hundred persons were present, and many could not find access, for want of room. At the close of the meeting, when a hymn had been sung and a benediction pronounced, the audience were invited to enter the adjoining room, where the sale had been proceeding all day. A missionary tree was lighted up, and our young friends clustered round, to look at, and purchase, its pretty fruit of texts, book-marks, and needle-books. In about an hour more almost every thing was removed from the tables and the tree; and when the accounts were made up, it was found that a total amount of eighty pounds had been realized for the Society.

"Such a result filled the hearts of those who had worked so long and anxiously with joy and gratitude to God, and we hope this brief account may incite other friends to make a trial of a similar kind.

"Good and useful articles, offered at a reasonable price, will almost always find purchasers. A few hundred of neat circulars, address to the various subscribers in a town, is all the advertisement needed. A careful Committee of Management, who will sedulously avoid giving the slightest offence to the friends of the Society, but conduct the arrangements with the most perfect unobtrusiveness and simplicity, must be selected; and there are many Christian ladies, who, having not large means at their disposal, but time and skill, talents which they are willing to devote to the Lord's service, would gladly contribute work for such a purpose. No doubt can be entertained that an effort of this kind would meet with success."

WEST-AFRICA.

On Sunday last, the Right Reverend Bishop Beckles held an ordination service at St. Peter's church, Fagi. The candidates were Mr. Allen, of Abbeokuta, for the order of deacon, and Rev. Messrs. Wood, Macauley, Smith, Moore, and Morgan, for the order of priest. The Morning Service was read by Rev. L. Nicholson, of St. Paul's, who also delivered a very excellent discourse. There were present, besides the Bishop of Sierra-Leone, the Right Reverend Bishop Crowther, (the two Bishops occupying respectively the north and south sides of the altar,) Rev. Messrs. Lamb, White, Mann, and Buhler.—*The Anglo-African, of Lagos, Feb. 11.*

CHINA.

THE capture of Chiang Chiu by a body of insurgents has awakened some anxiety among the missionaries as to the fate of their converts in that city. Some whose houses were outside the walls succeeded in escaping to Amoy; but those living within the city, including one of the ablest native preachers, have not been heard of since its capture.

SOUTH-AMERICA.

TWELVE agents (six of whom are clergymen) are now laboring in the field occupied by the South-American Missionary Society. One of these calls attention to the neglected condition of the Chincha Islands. On the occasion of a recent visit he was heartily welcomed; and he reports that, from the large number of British and American vessels resorting there for guano, there is an average floating population of more than seventeen hundred men, wholly without spiritual oversight. The medical missionary in Patagonia writes encouragingly of the prospects of the work upon which he had entered, and of the peculiar value attached to his professional services.

INTELLIGENCE.

ORDINATION AND DEPARTURE.—The Rev. J. W. C. Duerr, formerly of the Evangelical Church of Prussia, and who has lately had charge of a church in Mansfield, Ohio, was ordained a Presbyter, by Bishop Bedell, in the Church of the Ascension, in this city, on Thursday, June first. He and his family sailed on the following Saturday for our mission in Africa.

RETURN OF MISS GRISWOLD.—We omitted, at the proper time, to insert the notice of the return to this country of Miss Emily E. Griswold, who has been for several years a teacher in our African Mission. She reached New-York in March last. Her visit home is on account of ill-health.

A SURPLICE NEEDED.—The Rev. J. K. Wilcox, our missionary in charge of the Church at Sinoe, W. A., where there is a regular worshipping congregation, is very much in need of a surplice. Will not some friend, or friends, of the African Mission furnish him with one?

POSTAGE ON FOREIGN LETTERS.—For China, half-ounce and under, forty-five cents; West-Africa, half-ounce and under, thirty-three cents. Stamps not to be attached to letters sent to the care of the Secretary, but inclosed in an outer envelope, addressed to the Secretary, 19 Bible House, New-York.

LETTERS TO CAVALLA.—All letters and papers for the missionaries at Cavalla must be directed to Cape Palmas, as that is the only point in Liberia at which the mails by England are delivered.

ACKNOWLEDGMENTS.

THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums from May 10th to June 10th, 1865.

Maine.		Rhode Island.	
<i>Calais</i> —St. Anne's,.....	\$2 50	<i>Barrington</i> —St. John's,.....	\$ 8 50
Vermont.		<i>Lonsdale</i> —Christ,.....	67 00
<i>Arlington</i> —St. James',.....	\$6 00	<i>Manton</i> —St. Peter's,.....	5 00
<i>Bennington</i> —St. Peter's,.....	5 00	<i>Providence</i> —Redeemer,.....	10 45
<i>Windsor</i> —St. Paul's,.....	2 20	St. John's, gatherers,.....	70 00
Massachusetts.		<i>Westerly</i> —Christ, \$148.39; gatherers,	
<i>Boston</i> —Emmanuel Mission School, for		\$39,.....	187 39 \$348 34
Africa,.....	82 37		
<i>Danvers</i> —Calvary, gatherers,.....	2 00	Connecticut.	
<i>North Adams</i> —St. John's,.....	15 43	<i>Birmingham</i> —St. James', Easter Of-	
<i>Plymouth</i> —Christ, gatherers,.....	6 53	fering,.....	23 00
<i>Walden</i> —Grace,.....	10 00	<i>Hartford</i> —Christ, \$58.57; for Africa,	
	116 33	\$10,.....	68 57

<i>Huntington</i> —St. Paul's,.....	\$ 2 50	
<i>Litchfield</i> —St. Michael's, gatherers,...	30 00	
<i>New-Briton</i> —St. Mark's,.....	29 66	
<i>Saybrook</i> —Grace,.....	20 00	
<i>South-Glastenbury</i> —St. Luke's,.....	11 00	
<i>Stonington</i> —Calvary, \$15; S. S., \$10,	25 00	\$209 78

New-York.

<i>Castleton</i> —St. Paul's,.....	15 00	
<i>Claverack</i> —Trinity, \$3.34; Rev. F. Harison, for <i>Cavalla Messenger</i> , \$1,.....	4 34	
<i>Factoryville</i> —Trinity Chapel,.....	26 84	
<i>Glenn's Falls</i> —Messiah,.....	2 50	
<i>Kingston</i> —St. John's,.....	12 00	
<i>New-Rochelle</i> —Trinity S. S., gatherers, for China,.....	21 30	
<i>New-York</i> —Calvary Chapel, gatherers, Holy Trinity S. S., gatherers,.....	37 75	
Mediator, gatherers,.....	93 00	
St. Andrew's,.....	60 50	
St. John's Chapel,.....	50 00	
St. Mark's,.....	22 13	
Chelsea Female Institute, for Orphan Asylum, Africa,.....	350 00	
Herbert B. Turner, for <i>Cavalla Messenger</i> ,.....	34 50	
<i>Peekskill</i> —St. Peter's,.....	2 00	
<i>Saugerties</i> —Rev. Dr. Robertson's Annual Subscription to Greece,.....	8 50	765 86

Western New-York.

<i>Geneva</i> —M. A. R., for Spring Hill School, Africa,.....	50 00	
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New-Jersey.

<i>Bergen Point</i> —Trinity, gatherers,....	28 50	
<i>Burlington</i> —St. Mary's Hall, gatherers,.....	16 00	
<i>Clarksboro</i> —St. Peter's Ladies' Miss. Society, for Africa, \$14; S. S., for Africa, \$14.45,.....	28 45	
<i>Moorestown</i> —Trinity,.....	5 00	
<i>Newark</i> —St. Paul's,.....	6 40	
<i>New-Brunswick</i> —Christ,.....	30 00	
<i>Perth Amboy</i> —St. Peter's S. S., for Leacock Scholarship, Africa,.....	25 00	139 35

Pennsylvania.

<i>Bloomsburgh</i> —St. Paul's S. S., for Af. and China,.....	47 68	
<i>Brownsville</i> —Christ S. S.,.....	30 00	
<i>Cheltenham</i> —St. Paul's S. S., five-cent coll., \$155.48; for scholarship in Africa, \$75,.....	230 48	
<i>East-Liberty</i> —Calvary,.....	12 00	
<i>Frankford</i> —St. Mark's, gatherers, for Africa,.....	148 50	
<i>Great Bend</i> —Grace S. S., for S. S. under Bp. Payne, Africa,.....	20 44	
<i>Great Valley</i> —St. Peter's, gatherers,.....	27 70	
<i>Kensington</i> —Emmanuel, gatherers,.....	31 05	
<i>Lebanon</i> —St. Luke's,.....	14 00	
<i>Media</i> —Christ,.....	15 00	
<i>New-Milford</i> —St. Mark's, \$7.81; S. S., \$2.28,.....	10 09	
<i>Morristown</i> —St. Mark's S. S., for ed. of Nathan Stem, Africa,.....	20 00	
<i>Philadelphia</i> —Advent, gatherers, for Africa,.....	15 00	
Calvary, A. F. Wheeler, at the discretion of Bp. Payne,.....	100 00	
Epiphany, for Orphan Asylum, Cape Palmas, Africa,.....	54 00	
Evangelists, gatherers,.....	22 50	
St. Jude's, for Orphan Asylums, Cape Palmas, Africa,.....	30 00	
St. Luke's, gatherers,.....	59 10	
St. Paul's, for China,.....	50 00	
St. Peter's, additional,.....	5 00	
Rev. Dr. Vaughan, for <i>Cavalla Messenger</i> ,.....	20 00	

<i>Pittsburgh</i> —St. Andrew's, for ed. of Wm. E. Brewer, Af., \$25; gatherers, for Africa, \$70,.....	\$95 00	
St. James' S. S., for Af., \$24; gatherers, \$15,.....	39 00	
<i>Rockdale</i> —Calvary,.....	11 45	
Mrs. H. A. Brown,.....	3 00	
<i>Rowborough</i> —St. Alban's,.....	25 00	\$1185 99

Delaware.

<i>Newark</i> —St. Thomas', \$20; S. S., \$21.64,.....	41 64	
<i>New-Port</i> —St. James',.....	1 00	
<i>Stanton</i> —St. James',.....	7 25	49 59

Maryland.

<i>Baltimore</i> —Grace, (part.)*,.....	230 00	
St. Peter's S. S., for Af. and China,.....	200 00	
<i>Frederick</i> —All Saints', gatherers,.....	45 00	
<i>Upper Marlboro</i> —Trinity,.....	8 79	483 79

Ohio.

<i>Cincinnati</i> —Christ,.....	180 00	
St. John's, \$200; gatherers, \$107,.....	307 00	
<i>Columbus</i> —St. Paul's,.....	10 00	
Trinity, gatherers,.....	14 00	
<i>Defiance</i> —Pocket-money of the late Phebe Greene,.....	4 50	
<i>Granville</i> —St. Luke's S. S.,.....	6 00	
<i>Marion</i> —St. Paul's,.....	8 75	
<i>Oberlin</i> —Christ S. S.,.....	6 35	
<i>Portsmouth</i> —All Saints', gatherers,.....	55 00	
<i>Strongsville</i> —St. Philip's,.....	3 00	
<i>Worthington</i> —St. John's,.....	5 25	
<i>Zanesville</i> —St. James', gatherers,....	23 50	623 35

Indiana.

<i>Terre Haute</i> —Mrs. M. Appleby, for Bp. Payne, \$2; for <i>Cavalla Messenger</i> , \$1,.....	3 00	
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Illinois.

<i>Belvidere</i> —Trinity,.....	8 20	
<i>Evanston</i> —Mrs. Ella B. Cummins, for sup. of a child in Africa,.....	25 00	
<i>Wentworth</i> —A friend,.....	20 00	53 20

Michigan.

<i>Ann Arbor</i> —St. Andrew's,.....	29 66	
<i>Kalamazoo</i> —St. Luke's, gatherers,.....	24 20	
<i>Owosso</i> —Christ, gatherers,.....	4 00	57 86

Wisconsin.

<i>Madison</i> —Grace,.....	16 00	
<i>Milwaukee</i> —Trinity, gatherers,.....	25 00	41 00

Minnesota.

<i>Faribault</i> —Good Shepherd,.....	8 21	
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Missouri.

<i>Kirkwood</i> —Grace, gatherers,.....	8 50	
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Miscellaneous.

A Friend, for Africa,.....	5 00	
"W.",.....	10 00	15 00

Legacies.

Interest on Legacy of the late Elliot Cresson, for Africa,.....	603 94	
Total,.....	\$4,723 54	
Amount previously acknowledged,.....	61,535 17	
Total since October 1st, 1864,.....	\$66,308 71	
* Correction.—Deduct amount acknowledged in last No. from Grace Ch., Baltimore,.....	405 00	
	\$65,903 71	